BERKELEY, CALIFORNIA

THE

CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

"Prepare ye the way of the LORD, make straight in the desert a highway for our GOD. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together."

VOL. X.

(OLD SERIES, VOL. XVIII.)

JANUARY 1844...DECEMBER 1844.

EDINBURGH:

R. R. NELSON, 32 NICOLSON STREET:

SIMPKIN, MARSHALL, & CO. STATIONERS' COURT, LONDON;

RUTHERGLEN & CO. GLASGOW; FORBES, STIRLING;

GOWDY, ROSEMARY ST., BELFAST; CLOKEY, STRAND ST., DUBLIN.

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MACPHERSON & SYME, PRINTERS,
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THE

CHRISTIAN PIONEER.

No. 209. JANUARY 1844. VOL. XVIII.

THE NEW YEAR: CHRISTIAN UNITARIANS—THEIR POSITION AND DUTIES.

EIGHTEEN hundred and forty-four has commenced; another marked and emphatic revolution of our time on earth has begun its course. Thanksgivings be offered up to the All-wise and Benignant Father, who has so mercifully preserved our lives, and multiplied our enjoyments! The year that has just closed, with all its predecessors, is now numbered with the past, and so also is the record of our exertions for individual improvement, or our negligence in regard to our mental and moral wellbeing; our labours for the welfare of our fellow-creatures, or our indolence and indifference as to human progress; our aspirations and consistent persevering efforts for the diffusion of Christian principles, and the establishment of Christian freedom, and the practice of Christian righteousness, or our carelessness as to the prevalence of right or wrong, of liberty or slavery, of truth or error, of virtue or vice. Rational, elevated, pure, Scriptural conceptions of the character and government of God, may have found in us faithful or faithless friends; the undefiled Gospel of the Saviour may have had our practical exemplification and aid, or only our inane profession of adhesion; the mental and spiritual liberty wherewith Christ has made his disciples free may have had our strenuous advocacy, or only the feeblest lip service. Content with the aphorism that "Truth is mighty, and will prevail," we may have left that which we deem such in Christ Jesus, to enthrone itself in the minds and hearts of mankind

as best it might; and error, containing within itself the causes of inevitable decay, to dissolve in the corruption on which it battens and from which it springs, without the slightest attempt on our parts to expose the false and uphold the true; the national curses of intemperance and ignorance may have met from us with no opposition, or we may have banded ourselves with those whose heart's desire and prayer is to uproot these prolific sources of every evil work and deed of darkness; we may have folded our arms in the struggle of the friends of unsectarian, untrammelled education, and have sat by idle, or sneered with the witling at the principles of the temperance reformation; or we may have applied ourselves practically as well as theoretically, by example as well as precept, to stay the crime of drunkenness, and remove the brand of ignorance from our country; monopoly, in all its shapes, whether as exercised in relation to the supply of food for the body or nutriment for the mind, in political rights, or religious distinctions, of earth or heaven, may have met from us with that determined resistance which its iniquity demands from every believer in the universality of God's benevolence and of Christian brotherhood; or it may have been left to receive its death-wound without our union in the conflict with the monster; the masses may have been regarded with aristocratic supercilious indifference and contempt, and no wish have been felt, or any effort put forth, for their mental, moral, or political elevation; or towards the million we may have felt ourselves drawn by the holy sympathies of a common nature, and ashamed of the conduct of our country towards the uneducated, the destitute, and the sinful, we may have rejoicingly engaged in every well directed plan for the promotion of the physical wellbeing, the moral and Christian instruction, and the political enfranchisement of the entire people. The peace, the liberty, the knowledge, the practice of Christianity, may have been our rules of action, our being's end and aim, the cardinal principles in our judgments, for the guidance of individuals, families, nations; or we may have speculated so long and so abstrusely, and made and unmade theory after theory, and dwelt so continually in our closets, and

neglected to go out on the broad theatre of human action, and mingle in the bustle and press of every day existence, as to forget that man is a compound being, of passions to be controlled, as well as of reason to be instructed, of propensities and feelings to be trained and regulated, as well as of intellect to be enlightened, gratified, and perfected; that we live in a changing and dying world; and that it is divine instruction alone, applied faithfully and perseveringly to the daily walk and conversation that can securely lead us through the temptations and perils of a corrupting world, to glory, honour, and immortality.

Happy is it for all the creatures of God, that by the arrangements of his Providence in the changing seasons, the closing and the opening year, He calls on his children to pause and reflect on their career; earnestly and faithfully to devote a time to self-examination; to compare past conduct with His all perfect law; to contrast their privileges with their improvement, their obligations with their performance; and wise is it in them to avail themselves of the opportunities to judge righteous judgment, taking warning by the past, and forming high and virtuous resolves for the future, and imploring his strength to crown and bless their efforts in every good word and work.

If on any child of the living God the duty of self-examination and self-culture be obligatory, it is more especially binding on the Christian Unitarian. Whilst "darkness has covered the earth, and gross darkness the people," he humbly, but rejoicingly, believes that he has been enabled through the mercy of God to arrive at a knowledge of the truth as it is in Jesus. He has exchanged darkness for light, bondage for liberty, and, instead of the intolerance, gloom, and presumption of creed profession, he has been blessed with the faith, hope, and charity of the Gospel. He feels its cheering, hallowed, and life-giving power; he is gladdened by its enlightening, benevolent, and sanctifying influences; he gratefully acknowledges that it is the wisdom of God for the moral regeneration of his own heart, as well as the sacred energy which shall advance the present and eternal blessedness of all mankind. How best shall he

manifest his gratitude to the Almighty Father for his temporal blessings, the gift of life, the preservation and care which have been exercised over it; the rational faculties with which he has been endowed, the moral affections by which he is distinguished, lengthened days and unceasing mercies? How best shall he evince his pious thankfulness to the Source of Light and Love for his moral and spiritual blessings, the priceless riches of Christ, the world of purity and bliss, which, through the Gospel, and the power of the resurrection, have been revealed to his hopes? Must it not be by the humble imitation of the Creator's beneficence, by earnest, zealous co-operation with the Infinite One, in his all-wise plans for the education, freedom, and happiness of his large family? Is it not God's will and pleasure that men shall be brought from "darkness to light;" and how can this design be effected but by the supplanting of ignorance by knowledge? Is it not the Amighty's purpose that man should be emancipated "from the power of evil," and be brought to the glad obedience "of the living God;" and how can this be accomplished but by seeking out the downtrodden and the outcast, the sinful and the poverty-stricken, and bidding them stand up in the strength of virtue and of their Maker, for they also are men? Is it not the will of heaven that "all men should be saved, and brought to a knowledge of His truth?" And how can the way of salvation be announced, and the truth of God be spread abroad, unless error be exposed, and truth unceasingly proclaimed, and the character of the Father of mercies be vindicated and delineated in all its peerless excellence, and "many run to and fro that knowledge be increased?" And what is the knowledge that all should prize, which all should treasure as the richest heritage of rejoicing? A practical Christian can best answer the question in the prayer of Jesus, "Father! this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom thou has sent." Life-giving knowledge, the knowledge which cheers and hallows the pilgrimage of existence, which fills and crowns eternity, is the knowledge of the Oneness of God; that God is our Father; and that Jesus of Nazareth is the

Christ, the anointed of the Holy One, with the kindred principles which spring from and circle round these divinely revealed and divinely attested truths. The dissemination of this knowledge, its practical improvement and illustration, its applicability and moral bearing on every relation in which man stands connected with his brother-man, in his individual, domestic, and social relations, is a religious duty which no disciple of Christ can neglect and be true to his own soul, to the great family of which he is a member, to the Saviour, who has enlightened and blessed him with the truth, or to God, the origin and end of all knowledge, purity, and bliss.

By the good providence of Almighty God, the Christian Unitarian is placed in the forefront of the struggle with the powers of evil. Let him not be recreant to the post assigned him. The privileges with which he has been honoured confer on him correspondent obligations. Let him show himself worthy of these privileges, by his fidelity in the performance of the duties which they entail upon him. He professes to be the friend of serious, free, scriptural inquiry;—let him practise as well as advocate the inalienable right. He avows allegiance to one only Master and Teacher in religion, Jesus Christ, the righteous;—let him preach Christ on all occasions, and at all times, fearlessly and faithfully. He believes in, he worships, "in spirit and in truth," the One only God "the Father;"—let him spread the truth he loves, and reverently practise himself, and strive to bring others also, to the Christian worship whereby he holds communion with the Universal Parent. He knows and feels that God is love;—unceasingly let the hallowed truth be proclaimed, that dread may vanish, that despotism be no more upon the earth. He acknowledges and rejoices in the Christian revelation, that all men are brethren;—let him act in the spirit of human brotherhood; and that as "no one liveth to himself," as "freely ye have received, freely give," are the principles of Christ, let him labour in the spirit of the divine impulse which they impart to the practical believer, and rejoice to "spend and be spent" for the good of the world.

In Great Britain and Ireland the Christian Unitarian has to contend with the assumptions of traditionary authority, and self-named, "evangelical," fanatical presumption;—with high church pretension, and pharisaical intolerance;—with fashionable profession, and ignorant devoteeism;—with coarse and reckless infidelity, and blinded superstition;—with formalists and sceptics;—with worshippers of the powers which be, and those who will "tell or hear" only of some "new thing;"—with narrow-minded bigotry, and undisguised atheism;—with insinuators of doubts and difficulties in private, who in public abet the "spiritual wickedness in high places;"—as well as with the multitudinous social wrongs to which this tampering with conscience, this religious hypocrisy, this reaction against sacerdotal oppression, this Mammon and other idol worship, this ignorance, and pride, and lust of power, have given birth. In these circumstances, what is the duty of the Christian Unitarian? It will not do for any one individual to judge the world by the snug coterie he has drawn around himself, and to imagine that these facts have no existence, and that nothing remains for him to do, but to preach moral essays, unbased on Christian principles; or to spiritualize the hour in phraseology to which the hearer can attach no definite ideas. It will not do for him to slink away into his closet, and shut out living realities, that he may dream on the world's progression, whilst he does nothing to realize the bright imagination. It will not do for him, with "bated breath," and humble tone, to beg to be allowed to hold in peace and quietness his own opinions, and to offer apologetic explanations of his faith in Christ. It will not do for him to ape the modes, and employ the verbiage, to which others attach such different conceptions, in order to neutralise hostility, and curry favour. He must preach Christ and Christianity; he must found moral actions on Gospel principles, or else he will be a workman who needs to be ashamed, inasmuch as he attempts to erect the superstructure before he has laid the base; he must, like his great Master, be always "about his Father's business," pourtraying the character, government, purposes, dispensations, and will of

God; unfolding the offices, work, and spirit of Christ; delineating the matchless purity, and beauty, and truthfulness, and devotion, and benevolence of Jesus; deepening the love of God and Christ, and man in the human soul; making Christian morality, as deduced by Christ, from the cardinal principles of God's oneness and benevolence, the supreme rule of action to individuals and families, rulers, and nations; pointing out their bearing on every subject of human interest, and every question of social politics; and thus, in vindication of the true, the beautiful, and the good, the free, the holy, the philantropic, the sanctifying; in exposing the false, the hateful, the pernicious, the slavish, the vicious, the malignant, the hypocritical, strive to make of earth a present heaven, by redeeming his fellow-creatures from falsehood and sin, saving his own soul, and heralding the kingdom of righteousness, and peace, and joy in the Holy Spirit.

The particular methods by which, in every locality, these blessed ends are best to be accomplished, must be left to the matured judgment and the earnest Christian devotedness of individual professors. Warmth of heart, earnestness of purpose, devotedness to human good, are first of all essential; for where these are not, effort cannot be expected. But where these do happily exist, and in all their glorious vitality and power, there the efficient means will soon present themselves. Faith in God and Christ, faith in man, that he will eschew evil and love the good, if the bane and antidote be honestly, clearly and faithfully placed before him, are the mainsprings of Christian warmth, earnestness, and devotion. Let that faith be cherished by all who would serve their day and generation. Let people as well as preachers cherish it. Mutual must be the effort, if extension and lasting good is to be accomplished. Without the countenance and persevering assistance of the people, the most devoted servant of Christ can effect comparatively but little. The duty which the one owes to the other, and which both are pledged to render to truth, liberty, virtue, demand of each and of all, united, strenuous, consistent, never-failing labour. Let that labour be given in the solemn but joyous trustfulness, that if the

bread of life be cast upon the wide waters, it will, through the blessing of God, be found, though perchance after many days of exertion, and toil, and prayer.

RELIGIOUS TESTS.

Since the publication of the Christian Pioneer for December, the liberal students of the University of Glasgow have held a meeting, and passed resolutions in approval of those of their Professors, praying the abolition of religious tests, and in reply to many of the statements contained in the reasons of protest assigned by the professorial minority. The Senates of King's and Marischall Colleges, Aberdeen, have, by majorities, joined in the requisition for the abrogation of religious tests. A movement in the same direction has taken place in the United Associate denomination; and considerable stir has been occasioned among various civil and religious communities in relation to the subject. We rejoice in the agitation, satisfied that religious liberty will ultimately be the gainer, though we question much whether some of the parties, the keenest in the struggle, are enlightened enough to understand thoroughly the rights of the mind, and the genuine principles and practical bearings of civil and religious freedom. Men may clamour loudly against the exclusion from the chairs of Universities of members of the "Protesting Church," or of other "evangelical" Dissenting denominations, who yet would be horrified at the proposition that the measure of justice they claim for themselves, should be meted out to Catholics and Unitarians. Nay, some might probably carry their charity so far as to allow the eligibility of a Catholic, but the admission of a Unitarian is not so much as to be named! Men long and widely known for their liberality in politics, are not struck with the glaring injustice of this proscription. The secret sneerer at all religion as a cheat and an imposture, the avowed infidel, may, despite of these tests, have occupied the chair; but infidelity is not so obnoxious in many quarters as Christian Unitarianism.

It is more flexible, more worldly-minded, more readily swayed to party purposes, and trained to sanction infringements of popular rights, and screen the abuses of human power. But what know *these* remonstrants against religious tests of the principles of enlightened liberty? They are ignorant of its very alphabet. They are still in the gall of the bitterness of sectarian prejudice, and in the bonds of the iniquity of priestcraft. Dissenters and Protestants they may name themselves, but practically these are to them but names. The discussion which must be provoked will, we trust, lead them to the understanding of the things thereby signified. We have pleasure in transferring to our pages the following letter from one too thoroughly imbued with the spirit of Christ, to contend for an act of justice to himself to the exclusion of his neighbour dissident; the freedom he claims for himself he would gladly see enjoyed by all. The letter first appeared in the *Morning Chronicle*, London newspaper:—

"Sir,—I have lately read, with unmingled pleasure, the liberal resolutions of the Senate of the University of Glasgow, agreed to on the 7th of this month. I have also read, without any particular surprise, but certainly without the smallest conviction, the reasons of dissent agreed to by a *minority* of the Senate on the 16th inst. Universities always contain some persons, who, however estimable in the small circle in which they rotate, are not possessed of sufficient powers of observation, or perhaps of comprehension, to understand the circumvolutions of that greater world of mankind at large, by which their own uniformity of movement is so apt to be disturbed, and to which they are often surprised to find that it is altogether subordinate. I have no quarrel with those very respectable parties, but I shall take the liberty of handling their manifesto with the freedom which belongs to a British subject, who deprecates its object as altogether unworthy of the year 1843.

"That object is to exclude from offices of the Universities of Scotland all those who cannot subscribe, honestly or dishonestly, to the entire contents of the

Confession of Faith of the Scottish Kirk. It is natural that a party holding an entrenched position of secular advantage should desire to keep it; and it is just as natural that liberal-minded men, and the public at large, should feel a desire to storm their entrenchments, to throw the Universities freely open to all deserving men, and to render these institutions a truly *national* benefit, and a *national* property, which they assuredly ought to be.

"Any one might easily have anticipated some of the objections of the minority of the Senate from the nature of the object which they had in view. Whenever a proposal is made to nationalise and liberalise an ancient institution, we are sure to hear of the Act of Security, or of the Act of Union, or of the coronation oath, or of all these. Had such arguments been held valid, the Highland chiefs would still possess the powers of separate jurisdiction which they once wielded; the Roman Catholics would still labour under civil disabilities, and the old constitution of the British Parliament would still exist as a matter of conventional arrangement settled between the two kingdoms by our forefathers, and too sacred to be touched by the reforming hands of their successors. But this would have been a narrow and most incorrect view. It is quite obvious that neither the Act of Security, nor the Act of Union, nor the act imposing the coronation oath, could possibly deprive subsequent generations of their constitutional right to examine the institutions of the country, and to alter and amend them, so as to suit them to the altered circumstances of the people. The views which the minority of the Senate have taken of the Act of Union would have been altogether repudiated by our ancestors in 1707. 'We are not only entitled," they tell us, "but *bound* to demand that the Church of England, as established previous to 1707, shall be *maintained in its purity and integrity*, and in its full connection with the English Universities; and in like manner the people and Church of England have a direct interest in the maintenance of the Church of Scotland as by law established, and the preservation of its influence over the educational establishments of

the country.' This is an excellent plan for the preservation of the University monopolies to the two churches, but it ill accords with the spirit of the document for the continued subscription of which the minority contend; which, as is well known, places Popery and Prelacy in the same category, as things to be reprobated and condemned. The two countries were undoubtedly bound not to attempt the forcible subversion of each other's religious institutions, but were surely not bound to protect those institutions against salutary changes demanded by the wishes of the people and the circumstances of the times. It is in vain, therefore, formally to tell us that 'the jurisdiction of the Church over Universities and professors, in respect of their morals and avowed opinions, *is founded on law*.' The law of Britain is not unchangeable, like that of the Medes and Persians. On the contrary, Parliament exists for the express purpose of altering, amending, or it may be *cancelling* laws which have had their day. It would be far more to the purpose if these gentlemen could prove to us that 'the jurisdiction of the Church' over the 'morals' and 'opinions' of professors was '*founded in*' common sense, and productive of benefit. Jurisdiction over opinions!—why, the very expression shows that the worthy gentlemen are at least two centuries behind. They should have lived when such jurisdiction was in accordance with the feelings of mankind, not in these degenerate days, when those who have the legal right still to practise it are afraid to do so, because of the universal scorn and indignation which the attempt invariably provokes.

"But it is not upon statute alone that the minority of the Senate found their objections to the resolutions of the majority. They tell us, that men who are 'hostile to the Establishment, or bound by their creed to labour for its subversion,' will be admissible to chairs. What a dreadful thing to think of such persons teaching physic, or botany, or chemistry, or natural philosophy! 'If sincere in holding those tenets, they must even unconsciously and unintentionally betray such a leaning to them as will produce all the effect which is attendant

on their authority over the minds of their pupils.' 'The fact, alone, of *their holding peculiar tenets* must produce a bias in their favour in exact proportion to the talents and eminence of the professor. At any rate, such avowed indifference to religious distinctions, on the part of the University and the Legislature, cannot fail to produce a general indifference and contempt for all religion, and especially to undermine the religious principles and practice of the rising generation.' The whole tone of these and other parts of the document issued by the minority, shows clearly that they have no idea of there being any possibility of the slightest tincture of error mingling with their own belief, or of there being any securities at all for truth except those to which they are accustomed to trust, viz. acts of the Legislature, and the jurisdiction of the church courts. Such securities seem to unprivileged persons somewhat inadequate in an age in which men speak their thoughts plainly, and look with just suspicion on all attempts to influence their belief by appeals to their interests or to their fears. I must confess myself among the number of those who are of opinion that an 'avowed *indifference*,' or what I should prefer terming *impartiality*, in regard 'to religious distinctions on the part of the University and the Legislature,' so far from being calculated 'to undermine the religious principles and practice of the rising generation,' is precisely the correct attitude for the University and the Legislature to assume, and is only calculated to 'undermine,' on the part 'of the rising generation,' that supercilious arrogance towards those whose faith is not according to the Established Presbyterian model, which they might otherwise run some risk of imbibing from the instructions of certain professors.

"But are the minority certain that men of different creeds, or even infidels, have been excluded from our Universities by the agency of the present system? I have good reason to know that they have not. Many are the stories told of subscriptions by professors. 'Does that contain your faith, doctor?' 'Oh yes, and a great deal more." 'Pray, doctor, have you read the book?' 'No; does the Act require me to *read* it?

I know I must *sign* it." These stories, which are probably genuine, may serve to show the spirit which this practice engenders. A talented professor, not now living, when talking with me on the subject said, "My religion is founded upon act of Parliament." Upon this I inquired whether if he were translated to a Turkish University he would have any objection to accommodate his faith to a similar authority there. He replied with caustic humour, and without a moment's hesitation, "Not at all." Away, then, with the notion that it is possible by such means to protect religious truth! It is a notion only fit for the doctors of the Sorbonne and the infallible church. Christian truth made head against all the powers of the state for three centuries, and is as independent of state patronage now as it was then. Conviction is the only basis of sincere profession, and conviction cannot be produced by tests and disqualifications, though hypocrisy undoubtedly often may. If tests were altogether abolished, it is to be hoped that patrons would not choose infidels to teach divinity, or immoral men to teach anything; and that the lawyers would find a remedy applicable to the case of a professor who should substitute an attack on Christianity, or even upon the Established Church, for a lecture upon chemistry or natural philosophy.

"It is impossible to tell how much of that "general indifference and contempt for all religion," which the dissentients consider to be a likely consequence of the proposal of the majority, has really been produced by those subscriptions of which they are the professed advocates. Truth of all sorts must either rest on evidence or on authority. If subscription to a confession of religious faith be so necessary on the part of a professor of logic, law, surgery, anatomy, or natural philosophy, why should we not get up confessions of faith in all these sciences to be subscribed by the professors of divinity? In composing those confessions, we should have great advantages over the Westminster divines; for, in the first place, the world has grown older by two centuries; and, secondly, there is not at present a war raging, as there was then, between the Sovereign and the Parliament. Seriously, I see no more danger to

religion from indulging the professors of science with freedom of religious opinion, than there is to science from that freedom of scientific opinion which our divines at present enjoy, and of which no one desires to deprive them. There was a time when Hippocrates was in physic, and Aristotle in logic, what the Westminster divines now are in divinity. But I do not believe that even the dissentient professors will be so consistent with themselves as to desire to revive the once undisputed authority of those ancients.

"I shall not protract this letter, already too long, by noticing some paltry arguments addressed to the fears of their colleagues, for the possible consequences to the University of the course recommended by the majority. I have endeavoured to justify that course on principle, and to show that the principal arguments urged against it are arguments opposed to the spirit of our day and generation. If in this I have been at all successful, there will be no need to enter into the discussion of those visionary and theoretical alarms. I trust the majority will not be easily frightened by these or any similar bugbears, from the excellent and solid position which they have so wisely assumed; but that they will be reinforced by petitions from the other three universities, and will succeed in removing these shackles of the seventeenth century from our academical institutions of the nineteenth.—I am, &c.

PHILELEUTHEROS."

EDINBURGH, Nov. 18. 1843.

THE MIND.

How wondrous, how complicated, how incomprehensible, is the human mind! how deeply seated its affections, how high its aspirations!

It is the source of the purest joys, the profoundest griefs of life; it is the world of self, the possession alike of the prince and the beggar, the child and the philosopher.

Every where is the mighty influence of mind exerted; age after age we see new additions to its power,

energy and progress ; each generation advances, and each individual is continually adding to his own store.

Imperceptibly does it steal on ; growing, swelling, from a small stream, till it pours resistless, a mighty torrent, bearing before it tyranny and oppression, and resolving all things into their proper elements.

It has made greater conquests than the proudest warrior that ever trod the earth in his glory, or surveying lands that had been wrested from others by injustice and wrong. Greater than the physical power of man is the victory of mind over matter : it has caused revolution and reformation : it breathes a warm and living influence through ages, when the body that enshrined it is no more.

There is no mind that has not done its work on earth, and a great one, either for good or evil ; society is formed from the thoughts of the past ; the evil and the good which now exist in the world have all had their origin in some human mind : words spoken in the past exist in the present, and live with us still in their endless modifications : if one mind less had existed, we should never have been what we are, for each sentiment uttered, has had its influence on our own character : As each step we take, though in an imperceptible manner, moves the globe, so, in the same proportion, each resolution we form, influences all futurity.

What is this wonderful influence we feel within us ? What is it that we call mind ? It seems that we have a set of faculties and feelings whose seat is in the brain, and that these are governed by the will, which is a separate power, a sort of guardian over the rest ; the whole of these faculties and the will that guides them, constitute the mind, and in the proper balance and regulation of the whole depends happiness : for the mind does not consist of the intellect alone, but the moral sense of rectitude, the affections, and the varied emotions and aspirations which we experience, are included in it. Yet all these would not constitute the individual free mind, without the feeling of personality or existence : it is this wonderful perception, this surpassing conviction, that is the living principle of mind.

It is the sense of *self-being* that influences all purely

human actions, whether it animates us for the good of others, or fills the bosom with the feeling of personality and individual gratification ; without it, the mind might exist, but we could not; all minds would be resolved into one, as the spirits of past ages melt into unity, the farther we are removed from them, and the less we know of the individuals that composed them ; this feeling is the living spark which kindles the whole flame of genius, it burns with such intensity in some minds, that it influences every power, and incites to every action by which the individual may live in fame, or in the memory of his race. But this is its least noble office ; when properly cultivated it leads to the love of, and the belief in immortality, and those in whom it exists, can never believe in extinction ; it leads them to do all in their power to merit a future existence, and with this high belief carried out in their lives, they can never fall into the evil and vicious practices of the world. The resources of the mind are exhaustless: when the world looks dark and gloomy, when all seems forbidding without, then it can turn upon itself, and find society in communion with its own thoughts ; there are treasures hidden from all eyes, stores of knowledge which yield ever new delight to their possessor.

The mind is always society for itself, when accustomed to this secret converse ; but how deep is its solitude in sorrow and temptation, when it struggles alone, with no heart wherewith to sympathise ! when the heavy sense of loneliness oppresses it with a feeling of desolation that nothing else can give. Oh ! if the mind has its pure joys, it has also its deep sorrows, its seasons of blank and dreary gloom !

The mind has powers which yield an ever new delight and refreshment ; imagination is a pure and constant pleasure to its possessor ; by its aid beauties spring every where ; how the spirit leaps joyously when roving among scenes of its own creation ! how beautifully perfect are the visions which it presents ; though its joys are impalpable, they are not the less real. Beauty in a thousand forms presents itself before the mind, sorrow is deepened, and pleasure is heightened by this creative and wonderful power. Imagination

may be called the sun light of the mind; without it, outward scenes lose their attraction, the veil of darkness is drawn over nature, and weariness steals away the joy of life; with it, the humblest lot may be rendered blessed, and beauty may dwell in the dreariest scene; it adds a fresh charm to all that is lovely, and where it existed not before, it creates it. And the mind is the shrine of blessed hope, that lightens all griefs, and casts its smile into futurity, which illumines the path of life like a shining light, and through the gloomy clouds of grief, pours an enlivening ray to cheer, and to encourage.

Memory, too, here takes up her abode, recalling by the aid of her magic mirror times long gone by, the scenes of happy childhood, the trials, joys, and disappointments of life, smoothing down the bitterness of sorrow, and heightening departed joys, by taking from them the stings which grieved us then, but which can no longer wound: it recals the images of friends, and treasures up their features faithfully, and when death has bereft us of those we love, by its aid they live with us still, and in our solitary hours appear before us as sweet visions which beckon us on to their own resting place. The powers and resources of the mind are so varied and numerous, that it is impossible to find two individuals alike; each possesses his separate characteristics, and from each, every other may gain information.

Surpassing and wonderful as is the mind, there is a Power above it, more incomprehensible and spiritual, which rules and guides our immortal nature, and the more the mind advances and enlarges its powers, the more it comprehends and appreciates the beauty, the perfectibility, and the grandeur of that immortal and indestructible essence, which is the heritance of every human being in another state of existence.

C. S. C.

Liverpool, Dec. 1843.

SLAVERY IN AMERICA.

We feel happy in recording the following Address, with its subjoined signatures, from the Unitarian Ministers of Great Britain and Ireland, to their Ministerial Brethren of the Unitarian Churches in the United States of North America. It is an address which carries with it its own commendation. It is dictated in the spirit of Christian love, and breathes affection and good-will to all men. We might have wished, perhaps, that it had expressed more strongly and indignantly the Christian reprobation which every practical disciple of the universal Saviour must entertain against slavery in all its shapes, whether exercised towards the white man or the black; or whether manifested in feudal bondage, or aristocratical and class distinctions. We might have wished too, probably, that May and Pierpont, and other living advocates of the rights of all the children of God had been named as well as those of the illustrious dead, but the movement is so truly in the right direction, and actuated by the right spirit, that we quarrel not with these omissions. We wish all our brethren had looked on it with kindred feelings, and attached their names to this expression of faith and hope, knowing, as we are persuaded we do, their oneness with us in detestation of oppression in every form. We miss some honoured names from the list, which are usually first and foremost in all labours of love; it is not for us to attempt to account for their not being there; we are satisfied they feel justified in their own minds for not giving their sanction to this Christian appeal; but we feel it a duty to express our deep regret on account of this fact. We fear it will be made an occasion by many to represent the advocates of the Fatherly character of God as divided in sentiment as to the rights of the great human brotherhood; as indifferent to the flagrant infraction of Christian justice and benevolence of which the slaveholders are guilty; as careless of the wrongs of the slave, and as inimical to the rights of humanity. We are thoroughly persuaded of the falsehood of such inferences, but the world, unacquainted with the parties,

will not thus judge. There may be those, too, in America, who may delude themselves with the vain imagination that their unchristian expressions against those who woul dbreak every yoke, their irrational and hostile feeling against the coloured inhabitants of their land, are in some degree sanctioned and approved by those who have not signed this address. If there be such, let them assure themselves that their conclusions are most fallacious, for such preposterous ebulitions will find no countenance from any of our brethren in these realms. We apprehend, also, that many people will perversely suppose and affirm that the signatures attached constitute the whole fraternity of Unitarian ministers in these kingdoms. It would be a grievous misrepresentation of the strength of our denomination were this asserted, though not more palpably untrue than are the thousand and one mistatements so constantly in circulation respecting our principles and practices. With these drawbacks to our gratification in the transmission of the Address, we have no small satisfaction in the circumstance, that the unanimously expressed sentiments of the Scottish Christian Unitarian Association, at two of its fullest yearly assemblies, in 1837 and 1840, in relation to American slavery, have now been sanctioned and enforced by the address of the "Irish Unitarian Christian Society," transmitted in 1843 from Dublin, and more thoroughly and extensively by the following appeal from the undersigned "Unitarian Ministers of Great Britain and Ireland." May that appeal be received by all to whom it is addressed, in the spirit in which it emanated; and may the Universal Father overrule it to the liberation of the oppressed, and the virtue and happiness of all to whom it relates.

[Heb. x. 24.]

"Reverend and Dear Brethren,—We, the Undersigned Ministers of Great Britain and Ireland, uniting in the belief and worship of the Father, as the one, only, and true God,—in the name of the one Lord Jesus Christ,—desire to convey to you the expression of our brotherly regard, and of our earnest sympathy in your spiritual labours, as workmen in the vineyard of the Gospel, and gifted teachers of the truth as it is in Jesus.

" We have hailed from time to time the tidings of your stedfastness amidst many perils, and of your progress in the face of many difficulties. From the works which you have given to the world, often we have derived the highest benefit, and the purest light. Your names are in all our Churches ; and it is our joy to feel that we are united in sentiment, and are soldiers together of Christ, in the great contest which is waging between light and darkness, truth and error, evil and good, throughout the nominally civilized and Christian world. In particular, we devoutly thank the Father of lights, and Giver of every good, for the benefit derived to so wide a portion of mankind,—and the comfort, support, and example, afforded to ourselves,—from the intellectual glory, the Christian devotedness, and the untiring and consistent zeal manifested in the pure life and transcendant writings of your and our departed Brother,—the ever-to-be-remembered and revered WILLIAM ELLERY CHANNING ; in union with whose name our grateful but mournful recollection would recal that of his meek-hearted but heroic fellow-labourer, CHARLES FOLLEN.

" Believing that the testimony of these great and good men was designed by a merciful God to operate on our own hearts, and stimulate us to a like course of holy doing, we pray of you, Christian Brethren, to pardon us in suggesting, that under God and the Lord Jesus, to YOU next we turn, in hope that the exalting influences begun or fostered by them may be carried to their glorious consummation ; and that for your honour, for our joy, and for their dear memory's sake, the voice they lifted, especially in behalf of the unhappy Slave, may not be suffered to pass away without a due response from your lips, and the unshrinking and devoted support of your Christian and ministerial energies.

" We will not suppose, Christian Brethren, that you, any more than we, can have any doubts as to the deep wrong of MAN HOLDING MAN AS A SLAVE. We assure ourselves of your concurence and sympathy, when we utterly deny that any human being has, or ever can have, a right to make another his CHATTEL. And believing that no example, no prescription, or time, or place, can warrant it, we anticipate the cordial coincidence of your desire with ours, that, on that pure form of truth,—to us so precious in our common UNITARIANISM,—no such stain should rest, as the extending of any countenance to so foul and fearful an institution as that of SLAVERY.

" Nevertheless, Brethren, we are not unaware, in our own experience of great social and public questions, how easily the mind may be reconciled to *inaction*, where inconvenience or sacrifice,—so apt to inspire an unwise dis-

trust in our means of good,—may happen to lie in the way of more active and immediate endeavours to give effect to our inward convictions. As professors, ourselves, of a form of faith everywhere spoken against,—and especially in a country where institutions, political as well as religious, so formidably aggravate the evil,—we can witness to the difficulty of bearing our testimony to unpopular truth. Though tolerated, we are *stigmatized* by the State. And while sharing with others in the odium of DISSENT, have, through this unfriendly leaning of the law, to incur the added evil of being singled out as objects of legitimate denunciation for HERESY. But we have no choice. If we would be imitators of our Master, we must be faithful; and, to be worthy of him, must cheerfully bear our cross and endure our reproach.

"Circumstanced thus, may we not, in reference to the position you occupy on a question so bound up with the honour of our faith, and the welfare and hopes of an extended portion of the family of man, be the more freely allowed to give utterance to our wish that our brethren in America should be seen to stand out amongst those,—yea, be foremost and first of those,—who raise their solemn PROTEST against SLAVERY, as a CRIME against our common human nature!

"We wish you to be assured, dear Brethren, that while we know, or can readily conceive, the practical difficulties thrown around the question, it were to us inestimable evidence of the energy and worth of our faith, and a title in them to our increased affection and esteem, could we behold our fellow-ministers in America, eager to embrace, and diligent in devising, *the means of overcoming those difficulties, and sedulous in subduing the prejudices by which they are multiplied and strengthened.*

"We do not presume to point out the particular modes in which such action can best be brought to bear on the awful evil against which we are prompted, by this humble attempt, to strengthen your hearts and hands; but we cannot doubt that so enlightened, respected, and pious a body as the Unitarian Ministers of the United States, must exercise an influence of no unimportant amount in any question affecting the social and moral condition of the community in which they live. We rejoice, indeed, in the growing demonstrations that among minds of a high order in your country, the means begin to suggest themselves, whereby a more determinate and effective expression may be given to their best aspirations and convictions, in regard to slavery. And while, in the general tone of a recent ar-

ticle in one of your leading periodicals,—" The Boston Christian Examiner," in its number for July of this year, —we hail an omen of auspicious promise, we cannot too warmly acknowledge the satisfaction and delight afforded us from the hope held out in the following passage in particular, at page 280 :—

" ' Our ecclesiastical bodies,' it is there said, ' are more or less intimately connected with the Southern Church : and their *unanimous, decided, and strong sentiment* will soon find a response from every devout and intelligent Christian at the South, and will awake to sincere penitence and a better mind those portions of the Southern Church which have entered into willing compact with this iniquity.'

" To the weight of these words we feel that we can have but little to add. Only we would say,—May the wisdom and spirit which are from above enable you to resolve on, and quicken you to perform, the holy work to which you are called ! By the love of our dear Redeemer, by the bonds of our common faith, by the memory of the great and good, whose thrilling tones in behalf of their oppressed Brother have come to us from your shores, as a voice from heaven, —we pray you be not slack or timid in aiding or urging " to undo the heavy burdens and let the oppressed go free." Let not the foulest of wrongs lift its head unrebuked in the presence of the holiest of truth. Assist us in vindicating for Unitarianism her just position among the beneficent agencies in the world. Let it be seen that the faith of One God, the Father of All, has power to unite us in unswerving efforts for the good of his children of every condition and hue. And while praying for its efficacy on ourselves, enable us to point to those who maintain it among you, as conspicuous fellow-labourers and helpers in accomplishing that great work in the bosom of their own nation,—of striking the chains from their fellow-man, and thereby of freeing their country from an odium, Christianity from a stain, and the world from a plague, which now so heavily and deeply lie upon them.

" ' The night cometh when no man can work."—The warning contained in these words,—at all times how solemn ! —how peculiarly impressive at this ! Even now, while we are yet speaking, the tidings have fallen on us of other departures of the excellent from among you ;—and the loss, almost simultaneous, (within one short year since we had to mourn for a Channing), of a Greenwood, and a Ware, would seem to have come, as if in appropriate but afflicting admonition of the lesson of our mortality !

" Brethren ! ' our hearts are enlarged unto you ;' and in

very love we pray, may the spirit of the Lord Jesus be with you and in you: and may it give you good consolation, and abundant understanding in this and in all things!

"We remain, Reverend and dear Brethren,
Your faithful well-wishers, and humble
fellow-labourers in the Gospel.

December 1. 1843. (Signed)

Alexander, Henry—Newry, Down.
Alexander, Thomas—Cairn Castle, Antrim.
Armstrong,* G. A., A.B.—Lewin's Mead, Bristol.
Armstrong, G. A., A.B.—Dublin.
Astley, Richard—Shewsbury, Shropshire.
Baker, Franklin—Bolton, Lancashire.
Bayley,† James—Bristol.
Beard, John, R., D.D.—Manchester.
Berry, Charles—Leicester.
Bishop, Francis—Warrington, Lancashire.
Blakely, F., A.M.—Moneyrea, Antrim.
Blundell, Stephen—Cranbrook, Kent.
Blythe, A. T.—Chesterfield, Derbyshire.
Bowring,† Thomas—Birmingham.
Bradshaw, Thomas—Dollar, Clackmannanshire.
Breton,* Philip Le, A.M.—London.
Brettell, J.—Rotherham Yorkshire.
Briggs, Atkinson John—Dover, Kent.
Briggs, John—Bessell's Green, Kent.
Bristowe, Joseph B.—Topsham, Devon.
Broadhurst, J.—Bath, Somersetshire.
Brock, G. B.—Swansea, Glamorganshire.
Brooks, James—Hyde, Cheshire.
Bruce, William—Belfast, Antrim.
Campbell, Robert—Templepatrick, Antrim.
Carley, James—Antrim, Antrim.
Carpenter, B.—Nottingham.
Carpenter, R.L., B.A.—Bridgewater, Somersetshire.
Chapman, Edwin—Guildford, Surrey.
Clack, William—Soham, Cambridgeshire.
Clarke, Henry—Chorley, Lancashire.
Cogan, E.—Walthamstow, Essex.
Compton, John—Baloo, Antrim. [Durham.
Cooper, Thomas—Norton, near Stockton-on-Tees,
Cooper, J. T.—Wisbeach, Cambridgeshire.
Crompton, Joseph—Norwich, Norfolk.
Cromwell, Thomas—Newington Green, Middlesex.
Cropper, John—Wareham, Dorset.
Crozier, William—Ballinahinch, Down.
Davis, James—Banbridge, Down.

Davis, Timothy—Oldbury, Shropshire.
Davis, David—Whitby, Yorkshire.
Davies, Rees—Capel-y-Groes, Cardiganshire.
Davies, John—Neath, Glamorganshire.
Davies, Henry, L.L.D.—Gloucester.
Davison, M.—Newport, Isle of Wight.
Day,* Edward F.—Roebuck, Dublin Co.
Doherty, Wm. Hugh—Comber, Down.
Drummond, W. H., D.D.—Dublin.
Elliott, G. W.—Prescot, Lancashire
Evans, D. L.—Bridgend, Glamorganshire.
Evans, Owen—Coed-y-cymmar, Breconshire.
Field, William—Warwick.
Fillingham, Wm.—Congleton, Cheshire.
Fisher, Francis—Dorchester, Dorsetshire.
Forrest, James—Greenock, Renfrewshire.
Foster, Thomas—Portsmouth, Hampshire.
Frankland, M. C.—Malton, Yorkshire.
Fullagar, John—Chichester, Sussex.
Gascoigne, M. C.—Topsham, Devon.
Gibson,* Robert, A.B.—Westbury, Gloucestershire.
Gibson, Matthew—Kidderminster, Worcestershire.
Glendy, William—Ballycarry, Antrim.
Green, Henry—Knutsford, Cheshire.
Griffiths, David—Llandillo, Carmarthenshire.
Hall, John—Ballyclare, Antrim.
Hall, Robert—Cairn Castle, Antrim.
Hardy, Alfred—Canterbury, Kent,
Harris, George—Edinburgh.
Harrison, Wm.—Blackley, Lancashire.
Harrison, John—Chowbent, Lancashire.
Harwood, Daniel—Honiton, Devonshire.
Hawkes, Henry—Portsmouth, Hampshire.
Hawkes, Edward, M.A.—Kendal, Westmoreland.
Hawkes, James—Nantwich, Cheshire.
Heap, George—Lydyate, Yorkshire.
Higginson, Edward—Hull, Yorkshire.
Hill, John—Cranbrook, Kent.
Hill, George—Crumlin, Antrim.
Hincks, William—Southwark, Surrey.
Hincks, Thomas, B.A.—London.
Holland, Thomas C.—Loughborough, Leicestershire.
Hort, W. Jillard—Cork.
Hope, John H.—Aberdeen.
Holden, L. (aged 91 years)—Tenterden, Kent.
Hubbard, C. B.—Rivington, Lancashire.
Hughes, William—West Combe, Isle of Wight.

Hunter, Stephenson— Wolverhampton, Staffordshire.
Hunter, William—Bandon, Cork Co.
Hutton, Hugh, M.A.—Birmingham.
Hutton, Joseph, M.A.—Dublin.
Hutton, Joseph, L.L.D.—London.
Jackson, Robert—Welton, Yorkshire.
James, William—Lewin's Mead, Bristol.
John, David—Merthyr-Tydvil, Glamorganshire.
Johns, William—Manchester.
Jones, E. O.—Duffield, Derbyshire.
Jones, Noah—Derby.
Jones, William Arthur, M.A.—Northampton.
Jones, David—Blaengwrach, Glamorganshire.
Jones, John E.—Bridgend, Glamorganshire.
Kell, Edmund, M.A.—Newport, Isle of Wight.
Kennedy, Thomas—Corboy, Longford.
Kenrick, George—Hampstead, Middlesex.
Knowles, Francis—Park Lane, Ashton, Lancashire.
Lampray, John—Lincoln.
Layhe† John—Manchester.
Ledlie, J. C., D.D.—Dublin.
Lee, George—Hull, Yorkshire.
Lewis, Lewis—Cheltenham, Gloucestershire.
Lloyd, David, M.A.—Carmarthen, Carmarthenshire.
Lloyd, Evan—Newton Nottage, Glamorganshire.
Lloyd, Titus—Wick, Glamorganshire.
Lunn, James—Carlingford, Louth.
M'Alister, C. J.—Holywood, Down.
M'Alister, Joseph—Newcastle-upon-Tyne, Northumberland.
M'Caw, John—Ravarra, Down.
M'Fadden, Joseph—Ballymoney, Antrim.
M'Gowan, William Orr—Grey Abbey, Down.
M'Kean, William—Walsall, Staffordshire.
Macdonald, A.—Royston, Herts.
Maclellan, Robert E. B.—Bridport, Dorsetshire.
Maginnis, David—Belfast.
Malcolm, James—Boston, Lincolnshire.
Malleson, J. P.—Brighton, Sussex.
Manderson, J. F.—Coseley, Staffordshire.
Mardon, B., M.A.—London.
Marten, John—Saffron Walden, Essex.
Martin, Samuel—Trowbridge, Wiltshire.
Maurice,‡ Michael—Reading, Berkshire.
Meeke, Joseph C.—Stockton-on-Tees, Durham.
Meeson, H. E.—Warwick.
Minis, William B.—Dromore, Down.
Mitchell, Thomas—Bath, Somersetshire.

Montgomery, R. M.—Taunton, Somersetshire.
Montgomery, Alexander—Glenarm, Antrim.
Montgomery, John—Newton Limavady, Derry.
Montgomery, H., L.L.D.—Dunmurry, Antrim.
Moore, Hugh, A.M.—Newtownards, Down.
Moore, Samuel—Warrenspoint, Down.
Mountford, William, M.A.—Lynn, Norfolk.
Mulligan, James—Moira, Down.
Murch, Jerom—Bath, Somersetshire.
Nelson, S. C.—Downpatrick, Down.
Nutter, C. C.—Framlingham, Suffolk.
Orr, Alexander—Ballyhemlin, Down.
Orr, James—Clonmel, Tipperary.
Orr, Alexander—Kirkcubbin, Down.
Osborn, Joseph—Newtownards, Down.
Owen, John—Shepton Mallet, Somersetshire.
Palmer, John—Dudley, Warwickshire.
Parkinson, William—Tamworth, Warwickshire.
Payne, Thomas—Rolvenden, Kent.
Philp, † R. K.—London
Piper, Henry Hunt—Banbury, Oxfordshire.
Porter, Classon—Larne, Antrim.
Porter, John—Belfast, Antrim.
Porter, J. Nixon—Carrickfergus, Antrim.
Porter, John Scott—Belfast, Antrim.
Pound, Culmer George—Canterbury, Kent.
Ragland, John—Hindley, Lancashire.
Rees, William—Cwmarela, Carmarthenshire.
Rowntree, Mark—Poole, Dorset.
Squier, John Omer—Greenwich, Kent.
Sadler, Thomas, Ph. Dr—Hackney, near London.
Savage, John—West Bromwich, Staffordshire.
Shaen, Richard—Lancaster, Lancashire.
Smith, William—Rochdale, Lancashire.
Smith, William—Stockport, Cheshire.
Smyth, Thomas—Glenarm, Antrim
Solly, Henry—Tavistock, Devon.
Saint, C.—Headcorn, Kent.
Stannus, B. T.—Sheffield, Yorkshire.
Talbot, Edward—Tenterden, Kent.
Taplin, James—Colyton, Devon.
Taylor, John—Glasgow.
Thomas, John—Pantydefaid, Cardiganshire.
Thomas, Thomas Felix—Ipswich, Suffolk.
Turner, William, formerly minister of Newcastle, Northumberland.
Turner, William, jun., M.A.—Halifax, Yorkshire.

Vidler,† William—London
Walker, Alexander M.—Brixton, Surrey.
Walker, Samuel—Frenchay, Gloucestershire.
Watson, David—Clough, Down.
Watson, S., A.M.—Killinchy, Down.
Watson, John—Grey Abbey, Down.
Wellbeloved, Charles—York.
Whitehouse, Mark—Findern, Derbyshire.
Whitelegge, W., A.M.—Cork.
Whyte, David, A.M.—Ballee, Down.
Wilson, W.—Newbury, Berkshire.
Wood, Samuel, B.A.—London.
Wreford, J. R., F.S.A.—Bristol.
Wright, P.—Stannington, Yorkshire.

Those distinguished with an asterisk (*) were formerly Ministers of the Established Church.

Those marked with a dagger (†) are Domestic Missionaries for the respective places.

‡ Colleague of Dr Priestley when he left England: also of his successor, Rev. Thos. Belsham; and associated with Thomas Clarkson for fifty years.

AUTUMNAL MUSINGS.

SUNRISE.

THERE are few save those whose daily avocations render it rather a matter of necessity than of choice, who have gazed upon the cold day-break of an autumnal morning; and yet it is a glorious sight, from the first moment when the grey skies seem silvered, and the day-spring unfolds itself in the blue horizon, as though there were an opening in the curtained heaven, beyond which we might look out for a fairer and lovelier world. The stars grow dim and glide away, or sink back into the retiring night, like spirits that had watched their time, and light breaks forth, at first gently and stealthily, then joyously and gloriously, and the blue hills, and the rivers, and the deep woods, come out and look bright and blessed as beneath a new creation.

It is once more day;—Light, the first-born of creation, or rather creation itself, is poured over the material universe.

So is it with the mental world. Man himself cannot be said to have a soul, at least in the sense in which he exists as a responsible being, until upon that soul has been poured light, morally and intellectually.

Yet upon the mental vision of the greatest and noblest spirits, with hues how various, and in what prismatic forms that light has fallen! Two shall wander forth to gaze on the self-same world, and the storm and the vexed ocean, and the hurricane-winds, sweeping away all loveliness, shall be a revelation to the one of unerring Providence, and unalterable goodness—to the other, a dark episode of doubt that staggers his belief.

Two shall wander forth, and the blooming gardens, and the bright flowers, and woods, stately and melodious, shall be so many themes which his fancy shall make divine, as with a poet's soul he haunts those woods again with beings characteristic of their beauty, their wildness or their seclusion, and weeps, as Schiller mourned over those long lost deities of a Pagan world, which he would have recalled that he again might have adored them!

Yes, and another may gaze upon the self-same scenes, but the hue and texture of the flower, and the leaf dancing in the wind, shall suggest to him only the subtleties of chemical analysis, while the blue hills shall be but so many strata of felspar or granite, or deposits of oolite or limestone, from whence he may build up theories of the inhabitants of a former world, petrified in their rocky tombs.

The poet for the most part lives in his dream of the future; the philosopher has his avocation in unravelling the arcana of the past, or the mysteries of the present world. Both may be alike, "strangers and pilgrims in the land;" and the man of science, though apparently the most practical, may be as much a dreamer as the other. All things are changing and flitting around him, a thousand influences existing of which he hath not "dreamt in his philosophy," a thousand spells, like those of magnetism or electricity, in operation,—transforming, creating, or, to human eyes, destroying all that is fair and beautiful, or else mingling unknown

powers in the winds, and controlling even the splendour of the stars.

Six thousand years have rolled over us since the creation, and what then? Man can boast of vast discoveries in science, of triumphs and victories over inert matter, and of subjecting the most terrific agencies of nature to his will;—fire, the ocean, the winds, and the lightning; yet what gigantic errors still exist, and how startingly and fearfully they at times break forth, even where the pæan of science sounds the loudest! Social evils, with all their train of miseries, mighty shadows, that sweep across our dream of perfection—poverty, disease, and ignorance!

Yet, from time to time, thousands have arisen, claiming for a little hour the attention of the world, and declaring that they bear in their hands that lamp of celestial radiance, whose light, when turned upon the soul, would be the panacea of every evil! Poets, philosophers, prophets—what a host of them!—abiding for a time, gathering around them their little knot of disciples, and passing away! Yet, even there, the feeblest of them, leaving some revelations that were pure, and that bore a part in ennobling the character of man.

Then built up the poet his theory, teaching with words of music, and lips most eloquent, "that all of intellectual, political, and moral worth, proceeded from the beautiful, the beautiful connected with art," and he invoked history as his witness. He, too, would preach a revelation—*divine*, yet in contrast to a spiritual one, and fondly deem that in lighting it up with all the beautiful hues of poetry, he could supersede all others; and so he would have done, were not the noblest things the most exalted, the most beautiful of all poetry; indwellers in that home of the passions, the purest and the holiest in which Christianity has her trust. Yet, so taught Schiller, one of the greatest spirits of a fraternity where to be excellent is to be great indeed; one, of whom it was said, "he united the strongest passions with the purest mind," and yet, with all the eloquence of his enthusiastic nature, with all the knowledge of his art, his imagination, and the beauty and music of his tones, winning even an unwilling audience, and, like an

Orpheus, bending inanimate nature to his power; yet, with all this, one of those little ones whom Christ suffered to come near him, might have confuted his philosophy; and the simple record of one acting in the spirit of that command, "forgive those that hate you," revealed to him that there was a deeper beauty, a sublimer poetry, and a purer truth (if the term may be), in the life and acts of one man Christ, than in the most melodious strains of his philosophy. J. B.

Banks of the Stour.

PENITENCE.

"I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin.

Psalms of David.

When fears assail ye, and the angry voice
Of conscience rings within your ears,—O turn
To God in pray'r! to Him who constant hears
Contrition's broken sigh,—who never checks
Repentant tears;—who will in mercy show'r
Forgiveness on the wounded heart, that mourns
Its numerous sins, with promises sincere
Of full amendment. Strive that ye may gain
New life,—*that* peace within, surpassing all
The world *can* know,—calm fortitude to bear
Its trials and temptations;—to triumph
Over death, and on Faith's glittering wings
To mount to that high place, God hath prepar'd
For those that fear, and keep His holy laws.

G.

REVIEW.

Endeavours after the Christian Life; *a volume of Discourses; by James Martineau.* Pp. 347. *London, J. Green.*

To review this volume aright, and appreciate that lofty vein of spiritual thought and feeling by which it is pervaded, would require a mind kindred to that of its excellent author, one that had passed through similar processes and development of conviction, and that, like his, could look with the eye at once of a philosopher and a Christian into the life of things. Nothing common-place can possibly proceed from the mind of Mr Martineau. Indeed, if we might venture to offer a criticism on one who is so far above the ordinary range of sermonizers, it would be to say, that it is perhaps a derogation from his excellence, that nothing satisfies him but that which is elaborate, over refined and sublimated above the reach of common understandings. This appears even in the phraseology in which he conveys his meaning. His diction, like his ideas, is quite out of the common way. Mr Martineau loves inversion and antitheses; language terse and brief, that paints an idea to the eye, and makes it visible, may be found in almost every page; there is the poetical allusion, the bold metaphor, the historical reference, and the turn of thinking that indicates a mind trained to discriminate the nicest shades of thought in the realm of metaphysical analysis. And yet, with all this, we cannot say that we approve this kind of diction in "the composition of a sermon." It is not sufficiently simple for our taste; and we should apprehend it would be found not generally intelligible to the average of Christian congregations. It is far more suitable, as we think, to the prelections of a philosopher from the professor's chair. In fact, while reading Mr Martineau's Discourses, we have often been reminded of "Lectures on the Philosophy of the Human Mind," by Dr Brown of Edinburgh; and we should suppose that these celebrated lectures have had a large share of Mr M.'s admiration, and perhaps have much contributed to mould his style.

The volume before us is not reading for the million, but rather materials of thought for preachers. It is an excellent volume for the ministers, but perhaps there are not in the whole island twenty congregations, besides the author's own, that could be edified by it. Mr Martineau, indeed, may be considered as a kind of bishop, giving his charge, speaking to the clergy, teaching those who teach; not that there is in these discourses any thing of assumption, or that savours of the ecclesiastical superior. They are the simple and true utterances of an earnest and beautiful mind. The diction of these sermons, though not perspicuous to the unlearned, is yet quite natural to the author. In him this way of writing is not the result of affectation, and the wish to be singular, though in other men it might be so.

In the preface to the volume before us, we learn that this is to be followed by two volumes more; one on "the Divine Ministry of Christ," and another on "the Christianity of Paul." The author has also prepared the materials for a work intended to answer the question, "What is Christianity?" We have no slight anticipations of these promised works from the pen of Mr Martineau, and shall be among the most earnest listeners to what so pure and lofty a mind as his has to communicate on the loftiest themes that can interest the mind of man.

It is impossible to give any idea of the spirit and substance of this volume, other than by extracting considerable portions of it. The first sermon is entitled, "The Spirit of Life in Jesus Christ." It begins with declaring, "it is from our own human nature, from its deep experiences, and earnest affections, that we form our conceptions of Deity;"—"the universe of which, each man conceives, exists primarily in his own mind: *there* dwell the angel he enthrones in the height, and the demon he covers with the deep; and vainly would *he* talk of shunning hell, who never felt its fires in his bosom, or he converse of heaven, whose soul was never pure and green as Paradise."

The object of the discourse is to attempt to trace the mental history of Jesus, and it is touched by the hand

of a master. Here is a picture of the way in which we may suppose religion to open upon the infant mind :—

" The lessons of devotion are for a long time adopted passively with listening faith, the great ideas dwindling as they fall from the teacher's lips to the dimensions of the infant mind receiving them. When the mother calls her children to her knees to speak to them of God, she is *herself* the greatest object in their affections. It is by her power over them that God becomes venerable ; by the purity of her eye that he becomes holy ; by the silence of the hour that he becomes awful ; by the tenderness of her tones that he becomes dear. That the parents bend with lowly look and serene result before some invisible presence, is the first and sufficient hint to the heart's latent faith ; which therefore blends a while with the domestic sympathies, simply mingling with them an element of mystery, and imparting to them a deeper and less earthly colouring. But the thoughts which constitute religion, are too vast and solemn to remain subordinate. They are germs of a growth, which, with true nurture, must burst into independent life, and overshadow the whole soul. When the mind, beginning to be busy for itself, ponders the ideas of the Infinite and Eternal, it detects, as if by sudden inspiration, the immensity of the relations which it sustains to God and immortality ; the old formulas of religious instruction break their husk, and give forth the seeds of wonder and love ; every thing that seemed before great and worthy, is dwarfed, and human affinities and duties sink into nothingness, compared with the heavenly world which has been discovered. There is a period when earnest spirits become thus possessed, disposed to contrast the grandeur of their new ideal, with the littleness of all that is actual, and to look with a sublimated feeling, which in harsher natures passes into contempt, on pursuits and relations once sufficient for the heart's reverence." — Pages 5, 7.

From this beautiful sermon, passing over many passages which we had wished to extract, we come to the second; its title is somewhat quaint, and repugnant to correct taste, " The Besetting God." It thus opens :—

" Perhaps it is impossible for us to represent God to our minds under any greater physical image than that of his diffused presence through every region of space. Certainly to feel that He lives as the percipient and determining agent throughout the universe, conscious of all things actual

or possible, from the vivid centre to the desert margin of its sphere, excluded from neither air, nor earth, nor sea, nor souls, but clad with them as a vestment, and gathering up their laws within his being, is a sublimer, and, therefore, a truer mode of thought, than the conception of a remote and retired mechanician inspecting from without the engine of creation, to see how it performs."—Page 19.

The passage which follows appears to us unrivalled for the beauty and elevation of the ideas. It is as pictorial as the finest poetry. It is poetry in sentiment, though the words are prose. There is imagination here, but it is the chasteness of a religious imagination, that is equally allied to faith and to reason. In the whole compass of our sermon reading, we remember nothing at once so fine, so lofty, so original, and so true to fact, that, as we read it, we recognize that it ought to have occurred to us before. In the power of bestowing freshness and interest upon the myriad times repeated themes of religion, we know not in the compass of English literature any thing superior to the volume before us.

"As if in acknowledgement of the mystery of God, as if with an instinctive feeling that his being is the meeting-place of light and shade, and that, in approaching him, we must stand on the confines between the seen and the unseen, all nations and all faiths of cultivated men have chosen the *twilight* hour, morning and evening, for their devotion; and so it has happened that all around the earth, on the bordering circle between the darkness and the day, a zone of worshippers has been ever spread looking forth for the Almighty tenant of space, one-half towards the east, brilliant with the dawn, the other into the hemisphere of night, descending on the west. The veil of shadow as it shifts has glanced upon adoring souls, and, at its touch, cast down a fresh multitude to kneel, and as they have gazed into opposite regions for their God, they have virtually owned his presence, besetting them behind and before. Our planet thus instinct with devout life, girded with intent and perceptive souls, covered over as with a divine retina by the purer conscience of humanity, is like a living eye, watching on every side the immensity of Deity in which it floats, and grateful for the rays that relieve its native gloom. We sometimes complain of the conditions of our being as unfavourable to the discernment and love of God; we speak of him us veiled from us by our senses, and of the world as the outer region of exile from which

he is peculiarly hid. In imagining what is holy and divine, we take flight to other worlds, and conceive that there the film must fall away, and all adorable realities burst upon the sight. Alas! what reason have we to think any other station in the universe more sanctifying than our own? There is none, so far as we can tell, under the more immediate touch of God; none, whence sublimer deeps are open to adoration; none murmuring with the whisper of more thrilling affections, or ennobled as the theatre of more glorious duties. The dimness we deplore no travelling would cure; the most perfect of observatories will not serve the blind; we carry our darkness with us, and instead of wandering to fresh scenes, and blaming our planetary atmosphere, and flying over creation for a purer air, it behoves us in simple faith to sit by our own wayside, and cry 'Lord, that we may receive our sight.' The Psalmist found no fault with this world as setting God beyond his reach, but having the full eye of his affections opened in perpetual vigil, he rather was haunted by the Omniscient more awfully than he could well bear, and would fain have found some shade, though it were in darkness or the grave, from a presence so piercing, and a light so clear. Those to whom the earth is not consecrated will find their heaven profane."—Page 24-26.

The third sermon is entitled, "Great Principles and Small Duties," and is to show "that a soul occupied with great ideas best performs small duties; that the divinest views of life penetrate most clearly into the meanest emergencies." The principle is illustrated by reference to the life of Christ. It was the peculiarity of his greatness that it penetrated without stooping to the humblest wants. It receives illustration in intellectual culture, the ripest knowledge being best qualified to instruct the most complete ignorance. In the trivial services of social life and of domestic happiness, in the small vexations of every-day life, in self-government, in the benevolent services rendered to others—in all these great principles may be put forth.

"Who has not observed how wonderfully the mere insect cares that are ever on the wing in the noonday heat of life, have power to sting and annoy even the giant minds around which they sport, and to provoke them into the most unseemly war? The finest sense, the profoundest knowledge, the most unquestionable taste, often prove an

unequal match for insignificant irritations, and a man whose philosophy subdues nature, and whose force of thought and purpose gives him ascendency over men, may keep in his own temper an unvanquished enemy at home. Nor is this found only in cases of great self-ignorance or impaired vigour in the moral sense. Even where the evil is self-confessed, and felt as a perpetual shame, where the conscience sets up against it an honest and firm resistance, it is quite possible that very little progress may be made, and very little quietness attained. This is one of the many forms of Duty which mere moral conviction, however clear and strong, will fail to realize. You may be persuaded that it is wrong to be provoked; you may repeat to yourself that it is useless; you may command your lips to silence, and breathe no angry word, yet withal the perturbation is not gone but only dumb, the conquest is not made, but the defeat concealed." "We must go in contemplation *out of life*, ere we can see how its troubles subside, and are lost like evanescent waves in the deeps of eternity, and the immensity of God. A mind that can make this migration from the scene by which it is surrounded, is removed from all vain strife of will, and gains its tranquillity without an effort; feels no difficulty in being gentle and serene, but rather wonders that it could ever be tempted from its pure repose. How welcome would it often be to many a child of anxiety and toil to be suddenly transferred from the heat and din of the city, the restlessness and worry of the mart, to the midnight garden, or the mountain top? And like refreshment does a high faith with its infinite prospects ever open to the heart, afford to the worn and weary; no laborious travels are needed for the devout mind, for it carries within it Alpine heights and starlit skies, which it may reach with a moment's thought, and feel at once the loneliness of nature, and the magnificence of God."—P. 42-44.

(*To be continued.*)

A Discourse by Chandler Robbins. Boston, United States, Munroe & Co.

This truly admirable, impressive, affecting, and spirit-stirring discourse was "preached before the Second Church and Society in Boston, in commemoration of the life and character of their former minister, Rev. Henry Ware jun. D.D., on Sunday, October 1. 1843," by their present minister Mr Robbins. We deem it a privilege to

have had the opportunity of perusing it. It is a fitting tribute to the virtues and untiring labours of one of the excellent of the earth. For years have we looked to the pure-minded, energetic, Christian minister, whose efforts for human good it delineates, as one of the brightest lights of the western world. We question much whether to his unceasing and multifarious endeavours in behalf of Christian truth and righteousness, our denomination in America is not more indebted for its vitality and strength, than to any other of the gifted individuals who have given themselves to the same holy and benevolent cause. Assured we are that no one can have perused his various publications, and pondered on their truths, and imbibed the spirit which they invariably breathe, without becoming both wiser and better, more truly and practically a disciple of Christ, more devotedly a lover and a labourer for the promotion of the best interests of society. Hallowed, elevating, inspiring, was the influence he exerted wherever he sojourned. The remembrance of hours and days passed in his companionship, could never be effaced from the mind and heart of any one who had been happy enough to enjoy the privilege.

Mr Robbins's discourse is founded on Rev. xiv. 13, and after a few most beautiful and appropriate introductory remarks, proceeds as follows:—

"Henry Ware jun. was born in Hingham, Mass. on the 21st of April, 1794. His infancy enjoyed the nurture and the hallowing influences of a christian pastor's home. His first lessons were the gentle precepts of the gospel. The instructions of wisdom—commended to him by those parental lips, from which they have continued, even unto this day, to distill as the dew upon the characters of the young—found a ready access to his heart. The first love of his childhood was that sacred business of his Father in heaven, in which the strength of his prime was spent, and to which his latest affections clung. The most intimate companions of his early days can recollect no period of his life, when the office of the Christian ministry was not his ruling desire and aim. He seemed to regard himself, like some Prophet of old, to have been consecrated from his birth to the service of the Temple. This sacred purpose stamped the character of his boyhood and youth. His feelings and actions were to a remarkable degree consistent with it. His lips refrained from impure and irreverent speech. His

taste revolted at every shape of iniquity. He washed his hands in innocency. He entered not in unholy paths, but turned from them and passed away.

" This *pure boyhood*, this unspotted youth, what a fit and beautiful foundation for a holy priesthood! Through such a path, he ascended at length into the hill of the Lord and stood in His holy place. Through such stages of early preparation, my friends, the unseen hand of Providence led him along until his feet rested at your own altar, and his unstained hands were appointed to break to you the holy bread. How favoured the Church that had the best prayers and choicest labours of such a minister! How happy the minister who could look back upon such a blameless life!"

After tracing his progress through the schools of his native town, his being placed under the care of the Rev. Dr Allyn of Duxbury, his removal to Cambridge, when his father Dr Ware was appointed Hollis professor at Harvard College, the instructions of Judge Ware, his uncle, which he enjoyed, his subsequent graduation at the University, his examination and approbation as a preacher, and his admission as Minister of the Second Church of Boston in 1817, and the cheering, salutary, happy effects which followed on his ministry, the discourse continues :—

" But his influence was not confined to the pulpit. It may even be a question whether it was so deeply felt through his public ministrations as in his pastoral intercourse. He esteemed both these means of usefulness as of equal claims upon the minister, and alike essential to his success. He used them both conjointly with eminent fidelity and skill, turning each to the other's account, and bringing both together to bear upon individual character. In my intercourse with the families that were under his charge, my impression is, that I have found more frequent and emphatic testimony to his excellence as a pastor, than as a preacher. Where the definite recollection of his sermons has faded, the exact words that he has uttered in the sick chamber, or to the mourner's ear, have been indelibly engraven on grateful memories."

" But the intercourse of the fireside, and the instructions of the Sabbath, were not the only instrumentality, by which Mr Ware edified his flock. His affectionate and ever laborious zeal sought out still other channels of religious influence. Of these, none was more valued by himself, or by his people, and none more efficacious, than a meeting for Christian improvement and exposition of the

Scriptures, which was held in the evening, in the old vestry in the tower of this church. That ' upper room,' which is now cheerless and deserted, was in former days ' furnished and prepared,' and regarded, in the associations of many, as a very ' guest chamber,' for the entertainment of the Saviour and his disciples. The little company collected there, after the toils of the day were over, above the noises of earth, and still farther above its vanities, sitting at the feet of their teacher, who was meek and lowly like his Master, realized, if two or three met in his name *ever* realized, the fulfilment of the Saviour's promise ; felt that he was in the midst of them, and received into their spirits the benediction of his peace. Many precious seeds were sown in that narrow field ; some of which have since ripened into virtuous characters on the earth, and not a few are bearing the fruits of immortality in some brighter world.

" In one of the last conversations, which I held with Mr Ware, his thoughts, as was always the case when we were together, reverted to his old parish ; but on that occasion with more than usual interest. I had never heard him express his affection for it so warmly. There was an unwonted tenderness in his tones. The pent up feelings of years seemed to pour forth in a few glowing words. The habitual reserve, which covered the strong emotions, whose existence in his bosom no one could doubt, was for the time forgotten. The veil, that spread before the sacred treasures of his soul, was for a moment lifted up. He told me of those persons and scenes, whose images were nearest to his heart. He told me of those hours and occasions of his ministry, which were of dearest remembrance. And amongst them all, and, as he said, most beautiful and precious of all, were the friends who had stood near him in that humble room, and the evenings that were there spent in social devotion. I shall never forget the emphasis with which he said, ' The two happiest evenings of my life,' and repeated ' yes, the two happiest of my life, were one of them, when we had met to converse upon the Lord's Supper, and the vestry was so full, that we were obliged to adjourn to the church ; and the other, when, after an interesting discussion, we sang together at parting, as if every soul present felt the grandeur and joyousness of the sentiment, the hymn which concludes with this glorious verse, which he then repeated,

> " Then let our songs abound,
> And every tear be dry,
> We're marching through Immanuel's ground
> To fairer worlds on high."

" He did not, on this occasion, allude to another service of his own institution—of which, however, he has more frequently spoken, and to which he has repeatedly shown his attachment, by returning to its celebration, since it has come into other hands. I allude to the Lecture at the close of the Year; a sacred and affecting occasion; which has always been associated with his image, and will be, henceforth, still more intimately—an occasion which I hope may be solemnly kept by our children, when we, like him, shall be safe from the wear and injury of years—an occasion which I pray may never become obsolete in the Second Church, so long as it has a name amongst the members of Christ. Mr Ware was peculiarly qualified to do justice to a service like this. His feelings were alive to all the solemn and elevating influences of the hour. His spirit easily sympathized with its deep religious influence. He interpreted its solemn lessons, as a prophet would interpret the symbols of momentous truths. His preaching was never more impressive than on these occasions. The most powerful of his published sermons was delivered at the close of the year 1826. The memory of that discourse and that night will go with many of us to our graves."

" A favourite purpose of Mr Ware was to advance the interests of benevolence and religion in his congregation, through the instrumentality of the church. He heartily loved the ordinance of the Lord's Supper, not only as beautifully commemorative of the Saviour, but as, in connexion with its associations, one of the most important means of individual and social improvement. He commended it frequently and affectionately, in public and in private, to his people. He faithfully used all judicious measures to increase the number of communicants. But his idea of the responsibilities and duties of church membership was not answered by a mere observance of the rite, however reverential, even though coupled with a personal character, however blameless. His own words will best express his own opinions. I quote them as they stand on the records of the church, in the report of a committee, appointed to inquire what should be done to increase its prosperity.

" ' The great principle, on which the prosperity and edification of the church must depend, appears to your committee to have been entirely overlooked, in the general habits of all the churches with which we are connected. This is the *principle of association, union, sympathy, co-operation.* The church is in its very essence *an association.* Its very design and constitution is to effect the purposes of personal

improvement, and to extend the influence of religion, by mutual counsel, aid, and co-operation. Hence the apostles emphatically call it *one body, and its members, members one of another*. If this be forgotten, and, instead of a constant union in worship and action, Christians only meet infrequently at the table of the Lord, this primary purpose is lost sight of, and it cannot therefore be expected that the greatest religious prosperity should be attained. When Jesus framed the model of his church, he in a manner set the example, the first example, of that union, by systematic association, which has since been extended so far, and has wrought such powerful effects in the world. And is it then consistent, that the church should be the first to relinquish this principle? And must it not be expected to become weak and inefficient by abandoning it, just in proportion as it first became strong by adhering to it? Let us then henceforth resolve to regard this church as an association, actually and actively united for the accomplishment of religious and benevolent purposes.'"

"The flower of Mr Ware's affections, and the best fruits of his labours, were consecrated to his own society. But his influence and energies, though concentrated upon this parish, were not restricted within its limits. The only horizon, which bounded his benevolence, was the broad circle of human want. The only tether, which his virtuous activity could brook, was the strong chain of necessity, fastened to us by Him, who wisely limited the faculties of man—who gave to the largest souls as feeble bodies as the rest, that they might learn to be patient and humble. Every valuable enterprise of the Christian body to which he belonged, if it did not originate with his active spirit, was quickened by his zeal or directed by his wisdom. Of the American Unitarian Association he was one of the founders, and for eleven years, as Foreign Secretary, or on the Executive Committee, a laborious officer. The Evangelical Missionary Society is to no individual so greatly indebted, whether for the constancy of his support, or the amount of his collections. Of the ministry at large in this city—though others may have the praise—Mr Ware is virtually the father. I take delight in mentioning the fact, that, for several years before Dr Tuckerman came to the city, or the ministry was introduced to public discussion, the pastor of this church, amidst the pressure of his duties, did himself, from time to time, collect and preach to little assemblies of the poor, and lead on, as a master spirit, the small band of young men, in whose benevolent breasts the

embryo idea and plan of this institution were warming and unfolding into life and substance.

"But to enumerate all the religious Associations of which he was a member, would be but to exhaust their catalogue. The cause of Peace found in him a kindred spirit and a fervid tongue. The cause of Freedom was near to his heart—and if some of its more ardent votaries had, years ago, listened to the suggestions of meek wisdom and considerate charity, which he offered to bring to their conventions, it is my firm conviction, that the evil, which they oppose, would have been at this day nearer to its end. To the greatest reform of the age, he gave his strong and undeviating aid—an aid the value of which may be illustrated by the fact, that the *twelfth thousand* of his Discourse on Temperance, which had an extensive circulation in this country, is now exposed for sale in the capital of the British Empire. The interests of Education, also, were not only fostered by his favouring words, but substantially advanced by his writings and his labours."

His labours of love proved too great for his bodily strength, and, in 1828, he meditated the resignation of his ministerial office. The congregation would not accept of it, but appointed a colleague in 1829. In the same year Mr Ware received the appointment at Harvard College of Professor of Pulpit Eloquence and the Pastoral Care; but previously to entering on its duties, was induced to try the effects of a voyage to Europe. On his return at the close of 1830, he settled at Cambridge, and was indefatigable from that time up to 1842 in the prosecution of his professorial duties, as well as in every labour that could advance human improvement and happiness, amidst repeated illnesses which would have deterred and incapacitated almost any other man from engaging in their performance.

"At that time, hopeless of being able to continue his duties, he sought, but too late, for a home of quiet and peace in the retirement of the country. A kind hand led him to a spot in every respect suited to his taste and his want; whither it seemed to him as if God had guided him at length through floods and over rough places, to find a resting-place for his weary feet, beneath the olive-shade for which he had longed. Here, the grateful kindness of friends rejoiced to spread for him a table, and to plant for him fruit-bearing trees. Here, also, his domestic circle, which

had aforetime enlarged and divided its endearments and its hospitality upon a multitude of strangers and friends, began to draw more closely and tenderly together ; and, as it narrowed in, without any contraction of its love for others, enjoyed, to a still greater degree than before, the sweet and holy joys of its concentrated affections.

" Yet even here he was not idle. From his retreat, he looked out with an interested eye upon the movements of the busy world he had left behind him. Thoughts and plans of benevolence and usefulness floated through his tranquil mind. His pen, also, found employment suited to the quietness of his environment and his peaceful feelings, in portraying the character, and tracing the calm and holy life of the late venerable Dr Worcester, who has been so appropriately named the ' Apostle of Peace.' The concerns of the churches, in whose behalf he had so long laboured, were not neglected ; nor were the counsels, which were always so much sought after and valued by his brethren, withholden.

" His mind, moreover, studious not only of action, but of some regular and continuous employment of a useful nature, embraced at this time, with avidity, an undertaking which had offered itself to him, as peculiarly suited to his present condition, and which he purposed to make the leading business of coming years. I allude to the editorial charge of the most important Periodical of our denomination."

" The unfolding and arrangement of this plan afforded him, during the last six months of his life, such delight, as none but a mind so diligent, and at the same time so hampered by physical infirmities, can understand. The hope of being able to enter upon its execution with the commencement of a new year, appears to us now, as we look back, to have been most kindly granted him to beguile his days of wearisome inaction. It was indeed the brightest anticipation that cheered his gloomy forecast,—gloomy, only because of the thick clouds that were settling upon so many of his favourite paths of usefulness.

" But a gentle Shepherd was leading him, in a steady advance, through green pastures, and by the side of still waters, down into the valley of the shadow of death. More than once, however, within the last few months, a friendly angel has been sent to accelerate his journey, and to give gentle and repeated warnings to his friends to be prepared for his removal. It touched, but without rudeness, the springs of his intellectual life. It disturbed, but without

violence, the fountain of his affections, the Siloam which had healed and blessed so many. But disturbed as it was, the fountain flowed and sparkled still, for those who waited at its brink. His mind was often inwardly active, when all expression was denied him, and even when he was apparently asleep, was following passively the shadowy and dreamy flow of his fancy. ‘ My mind,’ he would say, ‘ is crowded with thoughts, precious thoughts of death and immortality,’ thoughts which he longed to utter. In hours of perfect consciousness, he uniformly declared his conviction, that the time of his departure had come, the ‘ fitting time,’ the ‘ best time ;’ and occasional allusions to the approaching change showed the peace and serenity of his mind. ‘ It was,’ says one who never left him, ‘ as when the parting of the clouds, on a dark evening, shows here and there a bright star in the space beyond, we know as well that the whole heaven is radiant with its countless myriads still, as if the whole atmosphere were clear and we saw them all.’ Not a word, not a look indicated a desire to return to life, and yet every precious memory of the past, every interest of the large circle of friends, that he loved, was as dear and as strong as ever. In one or two short intervals, between his continually lengthening seasons of seeming or entire unconsciousness, words of most precious import were spoken to his children, the impression of which can never be effaced. On one occasion in particular, the precise circumstances of which are of too sacred and private a character to be publicly described, warm and elevated expressions of gratitude to the Saviour, intermingled with affectionate addresses and counsels to his family fell from his lips. His thoughts turned to the closing hours and acts of the Master whom he loved ; and, speaking of the design of Jesus in instituting the Last Supper, as if inspired by the very spirit of His own boundless benevolence, he stretched out his feeble arms, saying, ‘ He intended it for all, he would gather all to his embrace.’ ”

“ He was now constantly anticipating a sudden call to depart, for which nothing remained to be put in readiness ; and there is no doubt, that he was aware of the time when the mandate came, and yielded himself up with a quiet and childlike submission. As Death came upon him, he threw gently over him the veil of deepest sleep, under which he lay for a few hours, still breathing, composed and tranquil, whilst his spirit was loosing itself from its worn-out members, and sighing itself back to God.”

“ I never came near Mr Ware whilst he lived, without

a feeling of mingled reverence and love : and now that he is no more, I call up his moral image, I bring before me the likeness of his soul, with a still deeper emotion of sacredness and affection. If, whilst his spirit dwelt in the body ; if, whilst its light beamed upon us through that benignant and earnest eye ; if, whilst it meditated beneath that tranquil and capacious brow ; if, when it spoke through those persuasive and serious lips ; if, when it drew near to us in the intercourse of friendship, with that unequalled plainness and gentle dignity of manner, which so well became the guilelessness of its feeling, and the elevation of its intent ; if, when it occupied the pulpit, with that look and air of Apostolic gravity and tenderness, which made his appearance there so impressive and so welcome ; if, when it went about among us, doing good in that humble garb, and with that quiet alacrity of mien, befitting a messenger of the cross ; if, in each of these bodily conditions, his spirit sometimes impressed us with a hallowing sensation, how much is this influence deepened, as we contemplate it abstracted from its mortal habiliments.

" As it floats before my inner vision, I see the clear radience of heaven-born Purity ; I see the placid smile of Peace ; I see the most rare expression of Humility mingled with Self-respect ; I see the serious look of Godly fear ; I see the august figure of Truth ; I see the likeness of angelic Love—I see all these moral features blended gracefully together, and all quickened and glowing with intense yet chastened Activity—yes, life ; spiritual life ; earnest, unfaltering, God-serving life ; dutiful, beneficent activity,—this is the quality that pervades and animates and distinguishes the whole.

" Such are the most striking spiritual lineaments, which, shining before the soul's eye, as in the mild light of heaven, are grouped together into the sainted likeness of him whose mortal countenance we shall see no more. No more, did I say ? No more with the bodily vision. But the minds looks upon it now. Its portrait hangs in the heart. Every feature is true to the life. Every line and expression is perfect. We love to gaze upon it to-day ; and we shall not lose it to-morrow. It will fade, only to be revived again. It will meet us in our walks. It will smile upon us at our firesides. It will brighten before us in our closets. It will appear to us in our dreams. It will not be veiled from us in our sorrows, nor be hidden from our joys. In the toils of duty, in the repose of meditation, in the days of our moral triumph, in the nights of our re-

morse, through all life's vicissitudes, and amidst its last solemn scenes, to many of us, who have known, and studied, and loved it, it will again and again reappear, and never, but, as when it looked upon us in the years that are gone, to make us purer, and calmer, and happier for the sight."

The Little Magazine of Useful and Entertaining Knowledge, 1843. *London, S. Gilbert*, 51 *and* 52 *Paternoster Row. Edinburgh, John Johnstone*, 2 *Hunter Square.*

We had the pleasure of pointing out to our readers the usefulness and moral importance of a former volume of this interesting little work, and we now gladly bear testimony to the continued and increasing value of the publication, as manifested by the contents of the fourth volume, just completed. The volume contains 384 pages, including table of contents and title, or twelve sheets of 32 pages, and is sold at the very moderate charge of a penny a number. It is published on the first of every month. The contents of the volume for the past year have been selected or prepared with considerable care and judgment; prose and poetry mingle their several beauties; anecdote and moral maxim, natural history and religious truth, history of the past, and facts as to the present, blend their instructive power, and all are sedulously brought to bear on the moral and Christian training of the young for the faithful performance of the duties of active life, and the resistance of the numberless temptations to which the youthful are so commonly exposed. The number for January contains an Almanack and Register of facts for the year, and the volume is dedicated "to the friends of National Education, conducted on Christian principles, but unfettered by denominational peculiarities." "The Little Magazine" can be cordially recommended to the perusal of the younger members of families, as well as to our Sunday School Libraries; and we hope it will receive the extended circulation which its merits claim for it.

The Supremacy of the One God the Father vindicated. By the Rev. John Harrison, Ph. D. Pp. 48. *London, J. Green; Manchester, T. Forrest.*

THERE are persons who think such publications as this by Dr Harrison unnecessary; that the controversy is finished; and that all that Christian Unitarians have now to do, is to enjoy the fruits of victory, and apply to practice the principles they have so triumphantly defended. We are not among this number. We know that the battle of Christian truth has yet to be fought again and again. A new generation, who knew not Joseph Priestley or Theophilus Lindsey, is constantly springing up, and they need instruction as much as their forefathers. And despite the "triumph of truth," whether by Elwall, or Emlyn, or Locke, or Milton, the advocates of religious error are unceasingly pouring forth their oft-refuted arguments, and their tracts swarm in thousands. "Shall Truth be silent because Error frowns," and reiterates and anathematizes; or because its might has aforetime been manifested, is it to shrink now ingloriously from the contest, under pleas as fallacious as unwise? Most assuredly not. Practice need not be divorced from controversy; principle and action should ever be associated; it is not the faithful imitator of Christ who deems the separation possible. It is in the spirit of Christian faith and devotedness that Dr Harrison has written his pamphlet. It was called for by a publication, entitled, "Berea, or a Scriptural Manual on the Doctrine of a Triune God, by David Thomson," and ably has the call been answered. The vindication of Dr H. must prove of essential service, more particularly in the locality in which he ministers, and we feel grateful to him for the promptitude with which he has buckled on the armour of Christian defence for long lost truth, and the strength and sharpness of weapons, not carnal, but etherial tempered, with which he has demolished the work which had been thrown out in its scorn and defiance. May his congregation duly appreciate his labours, and zealously co-operate with their pastor in the furtherance of every work of Christian benevolence.

TO SUBSCRIBERS AND CORRESPONDENTS.

HEARTILY are our thanks given to the numerous friends who have so warmly interested themselves in the continuance and prosperity of "The Christian Pioneer." The assurances of approbation of past labours, and of support in future efforts, which we have received, are very gratifying. With such encouragement we shall cheerfully prosecute our plans, in the faith and hope of increasing usefulness. The instruction to be derived from such a publication as "The Christian Pioneer," must of course mainly depend on the literary contributions with which its Editor is favoured, combined with the occurrence of events which impart interest and freshness to the elucidation and enforcement of Christian principles and practice. The utility of a publication in which the divinity of Christianity, and its paramount obligations as a rule of action to individuals and communities, to rulers and people, rich and poor, wise and unlearned, are stedfastly maintained and consistently carried out, must be evident to all who clearly see and deprecate the immoral tendency of the cant and lip-profession, the hypocrisy and worldly-mindedness, the Mammon idolatry, and the half or openly avowed infidelity, the fanaticism and intolerance, which are unhappily so abounding. To disseminate the pure and undefiled religion of the universal Saviour; to deepen faith in Christ as the Way, the Truth, and the Life; to promote the undeviating practice of the pure and perfect morality of the gospel, and the faithful manifestation of the spirit of Jesus, that man may be redeemed from ignorance, bigotry, vice; that society may be purified from corruption, and be made free with the liberty of the Son of God; and that thus glory may be ascribed by the great human brotherhood to the Father of mercies, these are the purposes to which "The Christian Pioneer" will continue to be devoted. In the furtherance of these purposes, the Editor solicits from all like-minded, their friendly and persevering aid. Communications, and publications for review, may be forwarded to Messrs SIMPKIN, MARSHALL & Co., and Mr JOHN GREEN, London, or to the Rev. GEORGE HARRIS, Hope Park, Edinburgh.

THE

CHRISTIAN PIONEER.

No. 210. FEBRUARY 1844. VOL. XVIII.

UNITARIANISM NOT INFIDELITY,

A REPLY TO IMPUTATIONS MADE BY THE HON. AND VERY REV. W. HEBERT, DEAN OF MANCHESTER, AT A MEETING OF CLERGYMEN AND OTHERS, HELD ON TUESDAY EVENING, APRIL 18. 1843, IN THE CORN EXCHANGE, MANCHESTER,—

FOUR DISCOURSES, BY THE REV. J. R. BEARD, D.D.

NO. I.

Judge righteous judgment.—JOHN vii. 24.

ON Tuesday evening, the 18th instant, at a large and influential meeting held in the Corn Exchange in this town, the Dean of Manchester, in the course of a speech on the Educational Clauses of the Factory Bill, made use of the following language, obviously referring to Unitarian Christians:—

"That the seeds of no infidelity shall be sown."

"The infidelity of a Socinian."

"Unitarian, Socinian infidelity."

A child educated in this system, "though he would not have the faith of a Christian, might at least have the virtues of a heathen; though he had not faith in Jesus Christ, at least he would obey his commandments; he might in many respects try to imitate his example."

"The Socinians;" "the Socinian Minister."

"Suppose he be a Socinian teacher, he will not teach from any book; but when the first chapter of St John is opened, he may say—'there are strong and perhaps very grave reasons for believing that this is altogether a forgery.'"

I will not attempt to describe to you the surprise and grief which I felt on reading these words. There appeared to be every reason to believe, that they had fallen from the lips of him to whom they were ascribed; but in so weighty a matter, I thought it right to afford the speaker an opportunity of qualifying or disowning them. In his answer to my letter on the subject, he implies that he has read the report whence my extracts are taken; adds that he is not aware of having said any thing of an offensive nature; denies my right to question him as to his recollection of what he said, and the accuracy of a newspaper report; and concludes by stating, that he cannot admit that those have faith in Christ, according to his view of Christian faith, who differ from him as to the divinity of our Saviour.

The tone of the Dean's letter is mild and courteous, and I have great satisfaction in declaring at the outset, that I believe the writer to be as much distinguished for excellence of character, as he is for learning, station, and influence. I am equally satisfied, that he is incapable of bringing an unjust charge against any one, knowingly, designedly, or from any unworthy motive.

And here is found the chief reason why I have felt myself compelled to investigate the imputations in question. Had they obviously proceeded from a malicious disposition, or an ordinary quarter, they would, so far as I am concerned, have been passed in silence, as many similar accusations are constantly passed and disregarded. It is much more congenial with my feelings, as well as much more conducive to the cause which I love, to engage and be occupied in endeavouring to unfold and publish the precious truths of the Gospel, than to allow one's-self to be every now and then diverted and turned aside to the ungrateful task of exposing unjustifiable imputations. But when imputations of this nature are put forth by one who holds such an office as the Dean of Manchester, and is acknowledged to be deserving of great respect for his personal qualities; when they are put forth by any of those who characterise themselves as "the authorised teachers" of religion in the country, and who are regarded as eyes to the blind, and expositors of the sacred

oracles—men to decide controversies, and give the law, and discriminate between those who are sound and those who are unsound in the faith, to define the boundaries of the fold of Christ, and declare who are and who are not his sheep—then the imputation of infidelity assumes the gravest aspect, and admits not of being disregarded, if those against whom it is alleged have any respect for their characters, or any love for their professed principles. The charge in the case before us is the more serious for several reasons; it was not only made by a learned man, and a good man, by a dignitary of the Establishment, and the acknowledged head of the Episcopal Church in this neighbourhood, but also at a public meeting, in the midst of hundreds, with whom the words of the speaker would receive ready and implicit credence, before a large body of clergymen, each one of whom, on hearing these accusations from their superior, would feel justified in repeating them, each in his own sphere, so that the entire vicinity would resound with charges of infidelity against Unitarians; and the publication of these imputations, thus made, is repeated in a journal which is read by thousands, and is allowed to pass uncorrected and unqualified in its injustice, so that distant, and probably foreign parts, are given to believe, on high authority, that Unitarianism is infidelity.

It is an aggravation of the injury, that the imputation is made in connexion with the question of popular education. It is made in connexion with this vitally important question, and is designed to show that Unitarians are unfit to be trusted with any influence over the education of the people, and that the Establishment alone, a bulwark on the one side against the alleged infidelity, and, on the other, against a yet worse superstition, ought to be empowered to shape, direct, and control popular education. Such a charge, on such an occasion, is of the gravest kind. The question of its truth or untruth must be entertained. If we would, we cannot forego the investigation. If in reality we are infidels, we are infidels in disguise, and deserve to be unmasked. If we are not infidels, a great social injury is inflicted upon us, under which we are not at liberty to be passive.

At a time when crowds seem eagerly pressing into the vineyard of popular education, and when Unitarians are not unwilling, for the love of Christ and the good of man, to bear their share of the heat and burden of the day, they suddenly, and without provocation, or an opportunity of immediate self-defence, find themselves arraigned of infidelity before the face of their neighbours and countrymen, many of whom will, under all circumstances, believe and propagate the charge, and most of whom would hold them guilty, if not self-condemned, should no reply be made, and no contradiction given. I have another, perhaps a higher reason, for giving that contradiction, and attempting that defence. The great question of religious liberty and truth, of unshackled thought and unbridled speech, seems to me involved in the issue. The effect of such imputations is to brand particular forms of opinion, to make those who entertain them odious in the sight of their fellow-citizens, and to injure them no less in their worldly interests than in their character. Charges like these open or widen a great gulf between two classes of society, the Christian and the infidel; they create a feud as between two rival clans, so that the Jew will have no dealings with the Samaritan, and thus tend as much to foster the false pride of a self-constituted orthodoxy, as to depress, if not degrade, the outcast and despised heretic. In this position, the divergencies between the two become at once more decided, more rigid, and more offensive. The passions usurp the place of intelligence; reason is discarded, charity is overpowered; truth is forgotten, sect and party become the predominant, if not the sole concern; and there arises an imminent danger lest a common bigotry lead to "hatred, malice, and all uncharitableness." Where in this unhappy strife is there room for the exercise of religious liberty? Who can either think or speak freely in the midst of passionate agitations and deeply seated heart-burnings? Besides, the assumption of something like infallibility on which these imputations proceed, and by which they are prompted, is wholly hostile to either the love or the pursuit of truth. Inquiry is out of the question; inquiry would be idle and nugatory, when the

creed is fixed in the unyielding mould of an authorised and established orthodoxy. All is settled and determined—every doubt removed, every difficulty solved, every opinion ascertained and defined, and the entire creed is stamped and authenticated with the image and superscription of Cæsar. And the circle of ideas thus guarded against diminution, is equally kept and restrained from the possibility of expansion. Old opinions are consecrated, and new opinions forbidden. No progress, no movement, no accessions of light; all is stationary, tranquil, and stagnant; or if any sign of life appear, it is a voice declaring that salvation can be found only within that fold, and that all without are infidels, Socinians, or Papists.

And on these proscribed classes what is the natural effect of such imputations? Can these classes increase? And yet we are reproached for the paucity of our numbers. Where is the wonder? If the pulpits of the land resound with charges against us of infidelity, the ear of the public will be closed to our appeal; our cause will be prejudged, and every movement we make become suspected; whether right or wrong, we are condemned unheard. Hence will arise a sense of injury on our parts, which will magnify the appearance of our actual divergency from the popular faith, and tend to render that faith unacceptable, if not positively repulsive, in our estimation. With persons of a less firm texture of mind, these fiery missiles of an opulent and purple-clad orthodoxy, will create alarm and terror, so that inquiry, if begun, will be arrested, or if advanced, its results will be concealed; conviction will cease to be the foster parent of profession; and an outward and simulated conformity, or a withering indifference, may arise and take their seat in cases where, with perfect liberty, there might have been a fulness of light, a depth of love, and a faith no less vivid and powerful than unfeigned. Comparatively few men can withstand these hard words. Living, as each one does, in the midst of his fellow-creatures, surrounded by a population with whom the name of Christian is a sign of honour, and a title to respect, painful indeed is the charge of infidelity, and, however unjustly made, will be voluntarily

borne by very few. It is true these reproaches cause no direct spoiling of our goods, but they nevertheless impair our temporal interests; they leave our bodies without the prison-walls, indeed, and neither apply the torture nor kindle the faggot; yet some of the pains, and many of the penalties, of persecution, may they actually inflict. With the changes which have come over society, hard words may give more suffering than even stripes and incarceration of old. And I verily believe that in these days some imputations, and among them that of infidelity, offer obstructions to truth, to free inquiry, to religious liberty, and religious light, far more efficacious than could be originated by any open and avowed attempt to suppress heresy by violence.

Having assigned one or two reasons why I have entered on this unpleasant task, I proceed to put before you the imputations, as set forth or implied, in the speech to which I have referred. These imputations are, that,

1. Unitarianism is infidelity.
2. Unitarians have not faith in Christ.
3. Unitarians in themselves can scarcely have any other virtues than those of a heathen.
4. Unitarians are Socinians, and their ministers Socinian ministers.
5. Unitarian teachers, if entrusted with any share in educating the people, would not teach from any book of the Bible, and would lead their scholars to suspect, if not to believe, that the first chapter of John's gospel is altogether a forgery.

These charges are scarcely any thing more than different ways of bringing against Unitarians the imputation of infidelity. One merit I do find in the accusation—it is clear, open, and distinct; the charge is asserted, not insinuated. The word infidelity is sufficiently expressive in itself, but its meaning is illustrated by those other terms which deny us faith in Christ, and ascribe to us the virtues of paganism. In charging us, then, with infidelity, the speaker obviously meant to affirm that we are not Christians, but unbelievers.

And here I cannot avoid complaining that one of so mild a spirit could not have found terms of a less harsh and offensive kind for the expression of his opinions.

"Infidel" and "Infidelity" are words which I should hesitate to employ in relation to avowed unbelievers, for they are terms which carry in them some degree of reproach and moral imputation. They do not, as do the words unbelief, unbeliever, heterodoxy, or even heresy, imply, for the most part, the action of the intellect and a decision of the judgment, but they refer to moral qualities, they convey a moral impression, they affix a moral stain. The following are the significations which Johnson assigns to the word infidelity,—"1. Want of faith; 2. Disbelief of Christianity; 3. Treachery, deceit, breach of contract or trust." Now, all these meanings are represented, all these feelings are called up in ordinary minds by the use of the word. If men have the time, they have not the ability, in the actual pursuits of the world, to analyse and discriminate in case of the terms they hear or use; and, accordingly, most persons on finding Unitarians characterized as infidels, would be led to feel that they not only differed from the church established, not only rejected Christianity, but were persons with whom it was prudent and becoming to have little or no communication. It is a stigma on our character to charge us with infidelity. If the charge goes forth unexplained and unqualified, it is taken to mean all that the word employed conveys, and thus the entire load of opprobrium, which, according to Johnson, is connected with the term, is cast on those who profess Unitarianism. Not merely, therefore, is it with disbelief of Christianity that our communion is charged, but with "want of faith," with "treachery, deceit, breach of contract or trust." I do not affirm that the speaker contemplated all these bad qualities when he used the word, or that he designed the word to convey so foul an impression; but I do maintain that some such feeling of moral reprobation must the charge excite in the public mind.

I also wish to premise, that, in defending myself against a charge of infidelity, I have no wish to bring, even by implication, a railing accusation against others. The avowed unbeliever has a right, no less than myself, to hold and profess his opinions, without having them stigmatized or cried down. I have, I confess, no sym-

pathy with his cause. I regard the gospel which he would destroy as the sole hope of the world; and I venerate the Saviour, whom he disowns, as my Lord, my judge, my redeemer, and my friend. But the rights and the freedom which have led me to form these convictions, and entertain these feelings, prompt me to respect and assert the mental liberty of others—the mental liberty as much of those who believe less as of those who believe more than myself. More or less, indeed, in such an issue, are, in my opinion, beside the question. Whatever is not of faith is sin: conviction alone can justify profession. It is a faithful mind, not a lengthy creed, that finds favour in the sight of God. If, then, in repudiating the imputation of infidelity, I should seem to imply that disbelief in Christ is a state of darkness and of spiritual destitution, an evil to be avoided, a disorder needing a remedy, an infelicity of condition, rescue from which would be worth untold treasure, let it not be supposed that I wish to circumscribe the liberty of unbelievers, or render their position in society harder than it is. I should think it a most unworthy procedure to swell any bigot cry, or throw the slightest hinderance in the way of honest men. The tendencies of unbelief I have indeed a right to investigate and characterise, provided I do so in all charity to unbelievers; but I have no right, I can have no right, —thank God, I have no wish—to brand them or their system with opprobrious epithets. Nay, while I disown and cast from me the term infidel, and defend Unitarianism from the charge of infidelity, I here openly declare that its application, even to professing unbelievers, is harsh and unkind, if not unjust. I add, it is as impolitic and unchristian as it is improper; for what effect can these poisoned missiles have? What but one? to alienate, repel, and embitter the mind of those against whom they are hurled. The sole ministry which the gospel allows, in these latter days at least, is the ministry of love. The present orthodoxy can have no commission other than to win and draw men by convincing their minds, or moving their hearts. Force and clamour are carnal weapons, from below, and not from above, of the world, and not of Christ; and, working

effects like to themselves, they produce nothing higher than concealed aversion or a pretended conformity.

There is yet another class of persons to whom I would address a few introductory words—they are those who consider or term themselves orthodox, who may be supposed to adopt and probably propagate the imputations that I propose to investigate. With this class, I confess my sympathies are neither numerous nor active. Many, I do not doubt, there are among them, who successfully labour to adorn the doctrine of God their Saviour in all things, who, to what they consider a correct creed, add the far better possession of a meek, quiet, and charitable spirit, and who are too intent on the great work of saving their own souls and diffusing around them the spirit and power of the gospel, to feel any concurrence or take any part in attempts to decry or disparage other professed disciples of Christ. And were *their* manner of thinking and acting only general, we should have nothing to desire, either for ourselves as Unitarians, or for the great cause of religious liberty and truth. Theirs is the right spirit. With them the essence of the gospel not only exists, but predominates; it lives in their hearts and actuates their lives. O, that so divine a spirit were universal! O, that we of this church, and others who have like precious faith, had it within us in rich abundance! At least I will hope that in proceeding to defend my fellow-believers and myself against erroneous imputations, I shall not be found to betray the very spirit of intolerance which I deprecate. But it is undoubtedly in this spirit that charges such as that now before us originate. The spirit of intolerance is of a most subtle and pervasive character. It finds its way into the breasts even of the good and pious. It seems as if it were hardly separable from deep conviction and earnest zeal; but certainly it is a constant companion with that spurious sort of infallibility which a pretension to orthodoxy is sure to engender. Let a man once in any way persuade himself that, beyond a doubt, his opinions are identical with gospel truth—let him admit into his breast the idea that he is a member of the only true church, even if that church is limited to one land or one locality, and difficult, indeed, will it be for him

to keep alive in his heart the spirit of charity, or the graces of meekness and moderation. He who feels himself to be certainly right, is equally sure that those who differ from him are as certainly wrong; and since, in his opinion, a right faith is essential to salvation, he feels all his soul inflamed with a desire to rescue dissentients from their peril, or at least to stay the devouring flame of their unhappy influence. Infallibility begets intolerance, intolerance provokes opposition, and engenders strife. You see your danger then—those of you who pride yourselves on your orthodoxy, who are confident of being members of the only true church; genuine toleration and practical charity can hardly exist in union with the feelings which this assumed infallibility calls up. You may wish to be kind, gentle, and courteous; you may cultivate charity towards those who differ from you; still, so long as you are possessed by the deceptive notion that you are certainly right, will you find it difficult to exercise these virtues in actual life, and be in danger, after the manner of the Dean of Manchester, of charging, in moments of excitement, those who interpret the Scriptures differently from yourselves with opinions that they disavow, and objects and purposes that they regard with dislike and aversion. What is the remedy? What can give peace to the church? What would unite all the professed followers of Christ, making them now, as in primitive times, of one heart and mind? Identity of opinion? Agreement of ideas? Alas! these are no realities, but mere illusions. They neither exist nor can exist. They were not found either in the church of the Apostles or the church of the Lord Jesus himself. What, then, is to correct our errors and compose our strifes? Genuine Christian humility; —while we think no man right, we must learn to think it possible for us to be wrong. Protestant in name, we must cease to be Papal in feeling and act. Disowning the infallibility of the Pope, we must also unlearn any pretensions to be infallible ourselves. In a word, we must come to the great conviction—great I term it, because of its divine effect in liberalizing the soul and making it truly tolerant,—the gentle, charitable, and, therefore, just conviction, that to whatever degree of

certainty we may attain in the formation of our opinions, we can never get beyond probability, never ascend higher than a human judgment, and, consequently, never acquire a warrant to lord it in any way over our fellow-men. Whatever our convictions—however well founded, however firmly held—they are still only and nothing but *our* convictions; and the decisions of a fallible mind can be but fallible. But if my opinions are possibly erroneous, how *can* I—how *dare* I—invade the mental rights of others? How can I *presume* to act towards or speak of them as if they were either certainly or fatally wrong? After all, the error may lie on my side, not theirs; and error undoubtedly does attach to me, if, while I defend what I think the faith, I break what I know, and all men know, to be the laws of charity. The gospel is not a system of abstract propositions, but the power of God felt in the heart, and realized in the life; and it is possible, therefore, for those who are "despised and rejected of men," like the Master whom they own and love, to be accepted in the sight of God for their devotion to truth, for their love of the brethren, for their active benevolence, and for their practical and unfailing charity.

ENGLAND, OR PROPHETIC FRAGMENTS.

PART III.*

ADDRESS TO VICTORIA.

(*Continued from Vol.* xvii. p. 550.)

AVAUNT! Ye hideous spectres of the past!
Nor longer with your evil influence blast
A presence fair, where Hope re-plumes her wings;
And strains which breathe of gentler, purer things,
Befit the daughter of a line of kings:

* Written Jan. 1842, for the Anti-Corn Law Bazaar, Manchester.

She in whose youthful promise centres now
(Gems brighter than the circlet on her brow)
All that a loyal, generous nation hath
Of love to give, and warm confiding faith;
On whose fulfilment of the garnered trust,
Than crowns and thrones more sacred and august,
Now trembling hang the destinies of years—
The happiness of millions—or their tears;—
As Wisdom, Truth, Humanity, shall guide,
And o'er her councils God's just laws preside,
As they who rule those councils shall confess
That not for selfish luxury, pomp, and pride,
The rich to pamper and the poor oppress,
For soft indulgence or inglorious ease,
The few to cherish, or the few to please,
Are wealth, and rank, and wide dominion given;
That lofty station and imperial power
(Themselves the fleeting pageants of an hour)
Not for themselves, but others, are possessed;
Involve a privilege akin to Heaven—
The privilege to make its children blest.
Victoria! Scion of an ancient race!
Proudly the current of thy regal blood
Thou through thy father's ancestry may'st trace
To Saxon Alfred—great, and wise, and good,
A light beyond the lustre of his age,
Shining afar o'er History's darkened page;
Renowned beyond the vulgar fame of arms,
Though War besieged him with her fierce alarms.
Poet, and scholar, statesman, Christian, sage,
By toil, and study, and well ordered time,
Accomplishing at length his task sublime,
From rude and barbarous elements to mould
The social fabric which we now behold.
Founder of England's laws and liberties,—
Oh, in the spirit of *his* mind enlarged
Be thy descended guardianship discharged!
Be thine to shield the dearly purchased prize,
Through many a struggle passed from sire to son,
With blood of England's best and bravest won!
Be thine to urge, encourage, and assist
All who would lead the mighty movement on,
The backward tide of Ignorance resist,

Meet, ere too late, the voice of just complaint,
And loose each harsh iniquitous restraint.
Evil to conquer, and the good refine,
Still be the task of wise improvement thine;
And in so far as shall depend on thee,
Britannia's isles be virtuous—happy—free!
Victoria! Thou hast traversed through the land,
Led by a mother's kind, judicious hand;
Thy simple childhood and thy youth were spent
Under most wise and tender management;
Whilst grateful England blessed the matron care
Which gave to her, whose riper years might share
The weight of government, instruction sound,
On which her principles and deeds to ground.
Victoria! Thou the merry sports hast seen
Of England's children where thy haunts have been,
And helped on Infancy's pure mind to shed
The dews of knowledge which thine own had fed.
Caernarvon's* heights thy fostering care have known,
As Tutbury's* meads thy recent bounty own.
Urged by a parent's fond approving smile—
Oh, never, never Faction come between
That parent reverenced and our patriot queen!—
Thou learn'dst the woes of others to beguile,
To lighten many a mother's weary load,
And cheer the gloom of Penury's abode.
Thy foot hath stood on Albion's rock-bound coast,
Amid the hardy race her waters boast;
Not only lordly palaces hath trod,
But by the cottage touched the lowly sod,
Or passed the labourer at his daily toil
To gain his rightful living from the soil.
In crowded streets and cities thou hast learned
How dearly life and sustenance are earned;
Watched the mechanic ply each useful trade
By which the comforts of our homes are made;
Or in the wonders of the loom and mill
Hast viewed the triumphs of inventive skill,

* Referring to the establishment or patronage of Infant Schools in those places—the former under the joint auspices of the then future Queen Victoria and her royal mother, the latter more recently.

Freighted with which thy fleets the world may range.
And bring the world's productions in exchange.
But is it thus?—Is this prosperity?—
Then why from north to south this anguished cry?—
God His wide universe with plenty fills;
He sends "the cattle on a thousand hills;"
He bids the re-producing grain appear,
And crown with harvest each succeeding year;
He spreads the feast, and says, "Arise and eat,"
But human laws His purpose would defeat.
Thy ships may roll their canvass to the wind,
But leave their cargoes and their hopes behind.
The nations, learning in our selfish school,
But pay us by our own unchristian rule;
To other marts their merchants now resort,
Till one by one is closed each friendly port.
That they would gladly give, we will not use,
Or not till stony Avarice shall choose.
Luxuriant crops may wave on foreign shores,
But, if imported, waste in British stores;
For craving want would eat, but may not buy,
And therefore sends to Heaven its bitter cry:—
Oh, list, Victoria! for thy people's sake!
Once more—experience gained—thy progress take;
Behold distress with rapid strides advance,
And on their sorrows cast thy pitying glance.
Those pining infants sickening to the grave—
Whose famished mothers would, but cannot save;
Despairing fathers—their employment gone,
With nought but misery left to feed upon;
The ground half-tilled, or but enough to yield
Wherewith to pay the rental of the field;
While the stout labourer, standing idly by,
Must ask his bread from public charity.
The workshop closed, all hope of profit lost,
The gains of industry not worth their cost;
The thousands lying on the cold bare stone,
Beneath the shadow of thy splendid throne;
Whilst Famine, like a gaunt and hungry wolf,
Goes stalking through the corners of the land;
And Crime and Poverty, still hand in hand,
One common ruin in its whirlpool gulf

Entombs alike employer and employed.—
Ask not of them who strong in pride of wealth,
Their appetite with self-indulgence cloyed,
Forget that sickness ever comes to health—
Ask not of them whose haughty pride of birth
Forbids their sympathy with meaner earth,—
They will not tell thee "England is destroyed."*
Use but thine eyes and ears: Alas, too well
Their faithful record the sad truth shall tell.

(*To be concluded in our next.*)

WAR—AN ARMY—MILITARY FLOGGING.

THERE is at all times in the heart of the public a deep tide of humanity and sympathy, which wells up from its depths in irresistible power when called upon by occasions worthy of engaging all its influence and exciting all its sensibility. It may slumber long, through centuries of evil practices, and erroneous or sanguinary laws; it may be deadened by custom, or weakened and repressed by a long series of oppressions; but that tide of good and truthful sympathy is still there. It ever beats in the collective human heart. It is one of the noblest evidences of the greatness of our common nature, one of the richest and purest gifts of the Creator to his creature, and it is seldom or never appealed to in vain. We have recorded proofs of this statement in the glorious reforms which it has even recently achieved. It has emancipated our colonies, whose records were a blot upon our history, struck off the fetters from the miserable slave, and made him into a man and a brother, a moral, a responsible, and a happy being; it has cast off the chains of an unchristian and unholy superstition, and restored to the Catholic his civil rights; and we look forward, with confident and cheerful expectation, to the time, not far distant, when it will remove the galling and unwise restrictions on

* Knowest thou not yet that Egypt is destroyed.—Ex. x. 7.

trade, and concede to the poor man the just boon of employment.

While so many generous efforts are making, in various ways, for the service of mankind, we regret to state, that there still exists a dark blot on our national scutcheon, a custom which England ought to blush to have perpetuated, a relic of barbarism,—I allude to the practice of military flogging, which is still, to our disgrace, under the sanction of our laws, still a savage and disgusting page in our code, an anomaly in a Christian country, a wonder in a civilized one! It is a species of *torture*, and England has long and justly repudiated that practice, as inconsistent with her honest and noble spirit, her open and honourable dealings. She has ever done her best to guard the subject, the individual; and in all her departments, except the military one, she has succeeded. Here oppression, and too often injustice, triumph; here power and influence have undue weight; here horrible and soul-revolting cruelty is inflicted under the sanction of the law. By every constitutional means in our power let us endeavour to change this dreadful custom. Let us petition, let us remonstrate, let us implore. What should we think of a gentleman who sentenced a horse to be flogged nearly to death, or of a man who would execute such an order? Would not a feeling of just indignation, a thrill of horror, pervade us even at the supposition of such a cruelty? Should we not exclude the perpetrators of it from our homes and our society? And yet can we quietly sit by, year after year, and see our fellow-creatures thus used, without, at least, an attempt to rescue them? Can we see them carried in their blood to an hospital to die? or to lie in agonies worse than death without a profound emotion of pity pervading our bosoms? And can we refrain from urging our Government to take the case into consideration, and if only on one account, to cease to outrage the humane feelings of their people and their subjects? In France the sentiment of honour is made use of successfully as an incentive to good behaviour; and the lowest soldier, by valour and conduct, can rise to the highest honours of the military rank. In a statistical re-

turn, made from official documents, by Chevalier C. Moreau, it is said, that France, next to Russia, may be considered the strongest military power on the continent of Europe; its army well organised as well as its national guards. The army is raised by the law of conscription, and the length of service is for seven years, at the expiration of which they can either continue in the army or demand their discharge to return home to the bosoms of their family. The officers rise gradually from the ranks, according to their bravery and merit, or are named by the King, from the Ecole Polytechnique, of Paris, and the Military School, of Saumer. No commissions are purchased, *and all corporal punishment is prohibited by the military code.* The army consists of 480,000 men, exclusive of National Guards. It is thus efficiently disciplined and well-regulated, without flogging, by an appeal to better feelings; and how much nobler an incentive is this than the fear of servile and degrading treatment; I will not call it *punishment*, for no crime that a human being can commit is deserving of such a retribution. How many fine young men might arise from their graves, cut off in their earliest years by this brutal practice, possibly of kind hearts and even upright principles, but whose tempers were warm, or their spirits hasty; and whom a few words spoken in momentary anger or passion have doomed to be literally *flayed alive!* while the broken hearts of their nearest relations have bled over their miserable and unfortunate destiny. The newspaper contains a short paragraph:—"A. S. received two hundred and forty lashes on" such a day; but what a world of guilt and anguish is contained in this statement! A. S. expires the following morning, and, after a coroner's inquest, there is nothing more thought upon the subject except the involuntary shudder and exclamation of the reader, "How shocking! how very shocking!" These spirited young men, if properly treated, would often have formed the finest characters; but, under these regulations, they go to an untimely grave, while some stupid or vicious fellows, who have just sense enough not to aggravate their superiors, are, probably, promoted in their place. If there is an army I

suppose there must be discipline; but I would ask, are all the regulations connected with this discipline to be necessarily not merely anti-Christian but inhuman? Is it Christ-like to resent an insult with *death*? Is it *gentlemanlike* to destroy a helpless inferior? Is it honourable to take advantage of an excited moment, an infirmity of temper, even of constitution? If God meted out punishment to us on a similar plan for our daily failures, which of us could stand in His presence? And how can we raise our plea of mercy if we inflict it on others? Is a common soldier alone expected to be a perfect man, of universal self-command and self-respect? Is no failure to be forgiven him, and this solely on account of difference of rank? Is it death to forget that the person he is speaking to is his commanding officer? And is all this done in the presence of that God who has declared that *He is no respecter of persons;* that all ranks are equal in His sight; that, in death, the servant is free from his master; and that He beholdeth all high things; that He is a King over all the children of pride?

Truly does an enlightened and amiable author describe this vice of pride:—"The proud man; see! he is sore all over. Touch him, you put him to pain; and though, of all others, he acts as if every mortal was void of sense and feeling, yet is possessed with so nice and exquisite a one himself, that the slights, the little neglects, and instances of dis-esteem which would be scarce felt by another man are perpetually wounding him, and ofttimes piercing him to the very heart. With regard to the provocations and offences which are unavoidably happening to a man in his commerce with the world, take it as a rule, as a man's pride is, so is always his displeasure; as the opinion of himself rises, so does the injury, so does his resentment. 'Tis this which gives edge and force to the instrument which has struck him, and excites that heat in the wound which renders it incurable." This, then, is the true secret of this terrific cruelty,—this legalized oppression. The pride which can bear no affront provokes the vengeance which nothing but bloodshed can satisfy; and evil passions are gratified under the screen of military

discipline. This savage, this inhuman, this unchristian spectacle of horror, one of the worst relics of the darkest ages of our history, is, in fact, the revenge of a little mind upon a helpless inferior. It is rivalled only by the lash of the slave-driver over the miserable blacks in our own West Indies, which we viewed with such just condemnation and disgust, and to abolish which we freely gave up so many millions of money. Ought not the public to be called upon to take up this question, and no longer to tolerate such a disgrace upon their country? It can be put down, legally and constitutionally, by the united voice of public opinion; and thus only can it be done. Who can resist that voice when raised in a just cause? Let those, then, who have advocated the freedom of the slave, who have been accustomed to take the lead in any good or holy league against cruelty or tyranny, come forward in this, and endeavour to raise petitions to Parliament and to spread information on the subject. While we pity the nations of Africa or India for their strange and idolatrous practices, let us beware how we permit, without one dissenting voice, in the very bosom of our own country, a practice which would fill these ignorant and simple people with an astonishment and disgust equal to any that we could feel towards them; and, if we are to be governed on heathen principles, let us at least set aside our pretence to a belief in Christianity, and not present ourselves with the New Testament of peace and mercy in one hand, and a cat-o'-nine-tails in the other for the *flaying alive* of our fellow-creatures.

This world is but a moving theatre: the scenes are passing away in swift succession from before our eyes: the dark curtain that closes all human vanities is about to fall; but let us not forget that there is an afterpiece, an afterpiece that involves our eternal retribution. A court-martial is all-powerful here; but there is a bar at which even a court-martial shall hereafter stand, in which it shall claim no power and feel no pride; for before that great, eternal bar, there shall be no respect of persons, but truth and justice shall be all in all. How shall he feel in that hour who, for a few hasty, and, possibly, repented words, has put a fellow-creature

to death? When the Almighty Judge, sitting in His splendour, upon his throne, shall send the brightness of his insufferable scrutiny into the innermost recesses of the hearts around him, and call forth their sins and their follies from their depths to meet his awful gaze; when his great rebuke shall fall heavily upon all the children of pride; and the simple, the kind, the forgiving, the meek shall alone be able to stand calm in the robes of their innocence before him; will law varnish crime in that day? Will custom be found a sufficient excuse for its perpetration? Will indifference be allowed to bring in an *alibi*? Will human governments plead that there is no higher tribunal than their own? If Christ should come forward and ask us, on this single subject alone, which of us had imbibed his spirit, and acted on his precepts, and been morally fearless and truthful, humane and compassionate, what could we all say? We, who all our lives have known of this guilty practice, we who all our lives have allowed it to pass unnoticed and unreprehended. "What! are we our brother's keeper?" we shall plead on that awful day; and will not the answer be, "Yes, as one of that public whose united voice ought to have exposed and prevented such outrages against humanity you are guilty: you are, verily, all guilty concerning him." Then may we veil our eyes with the hands that were never raised up with one prayer for our victimized fellow-creature, and implore to be shielded from the judgment that will await our supine indifference, our *fruitless* Christianity. Then will the words "I will have *mercy* and not sacrifice" sound like the peal of many thousand thunders, and as if heard for the first time on our astonished ears, and our blessed Saviour, with his meek, reproving gaze, come forward to disown us all as his unfaithful and degenerate followers.

The following extract from a newspaper is the description of this sanguinary torture:—"The signal is given. At the first lash the skin is seen to curl off in white flakes from shoulder to shoulder, and the blood starts from the points where the knots of the lash had sunk into the flesh. Two—three—four, in slow time; it cannot be described, stroke by stroke. The lashing proceeds,

both drum-major and adjutant counting the successive strokes, until twenty-five are given, and then a fresh drummer steps forward; and so on at every twenty-five lashes. Thus, in inflicting three hundred lashes, twelve fresh men are employed; and, good Heaven! before they are half done, what a spectacle has grown before the eyes of men. There it is: I think I see it now as I first beheld the horrid sight; the body of a fellow-creature, mangled, torn, and bloody; black, red, purple, blue, and streaming, like a mass of weltering carrion, with here and there a hilly point protruding, where the bones of the spine have been literally lashed bare; the blood running down to the ground, and the tortured muscles writhing and quivering, like living fishes, all over. A man of common sense and tolerably strong nerves can look on death almost unmoved; he can appeal to his reason, his religion, and conviction, while looking on the exit of a fellow-creature from this breathing world; but I defy any one, except the most hardened and reckless, unmovedly or calmly to behold this human immolation to the demon of cruelty, this more savage than barbarian display. It is a trial which many a strong, and time and crime hardened man cannot stand; and when I add, that I have seen some of the *boldest* men in the regiment faint away, actually drop senseless in the ranks, it may be conceived what an effect it must have upon youths fresh from the parental fireside, or from the village school."

Such is flogging in the army, as it is practised in the present enlightened, and, as some of our philanthropists boast, most humanized state of society.

A Friend of Truth.

NATURE OF FUTURE PUNISHEMENT.

To the Editor of the Christian Pioneer.

Sir,—I am much obliged to the Reviewer of the second volume of "Lives of Eminent Unitarians," for the favourable opinion he is pleased to express of the general character and execution of that work. And

this renders me the more solicitous to explain, if I can, to his satisfaction, the sentiment which appears to have so much surprised him, and from which he expresses his dissent at the conclusion of his article.

A belief is intimated (p. 335) that "the doctrine of eternal punishments is capable of being modified, and has been actually modified, by some of its most enlightened advocates, so as to be fully reconcilable to the most rational and scriptural ideas of the Divine justice and mercy." The suggestion, I allow, is a startling one, and having been introduced, it might perhaps have been as well, at the risk of an inconvenient digression, to have entered more fully into the illustration of it. Something of this kind, I am now desirous, with your permission, to attempt.

But first give me leave to quote another passage from the same volume relating to this subject. In the account of Dr Price's dissertation on the junction of virtuous friends in a future state (p. 394), it is observed, that "one serious difficulty unavoidably attendant on this belief is unnoticed by the author; it is one, indeed, of which the views he entertained of a future state afforded him no satisfactory solution. If the blessed are permitted to recognize their *virtuous* friends, they must also be sensible of the absence of others with whom they had been not less intimately connected by ties of kindred, or of an affection often rendered even more vivid by its painful character, and by the sad conviction that their own exertions to guide them into the right way had been fruitless. They, we think, whose faith is, that such backsliders are doomed to an eternity of remediless woe, would gladly hope that the blessed are not to recognize their virtuous friends, if they must also perceive that others whom they loved with as warm an attachment are missing. Nor can the cheerless scheme of final destruction, adopted by Dr Price, afford any promise of effectual consolation. A satisfactory answer to the objection can be given, we think, by those only who believe future punishments to be remedial in their character, tending to discipline and purify the soul, and bring the wanderers back at length to happiness and heaven."

From this extract, it will be at once perceived that no such "modification" of the common doctrine can be intended, as is inconsistent with the *remedial* disciplinary character of punishment, hereafter, not less than in the present state.

The principal difficulties on this subject, as on many others, appear to me to have arisen from the prevailing tendency to seek for a literal application of every particular in the figurative and scenical descriptions contained in some of our Lord's parables. We are not to infer, for example, from the parable of the sheep and the goats (Matt. xxv), that all nations and generations of men that have ever lived on the face of the earth, are to be actually gathered together at one time and place, when each shall receive his sentence in the presence of all the rest. As little is it reasonable to suppose, as many appear to do, that the whole race of mankind will then be divided into two classes, separated from each other by a marked and broad line of distinction, one of which will be admitted to heavenly joys, while the other is indiscriminately adjudged to remediless and interminable woe. This notion is obviously inconsistent with experience, which leads us to regard different individuals as occupying a great variety of degrees on the scale of religious and moral improvement or degradation, passing into each other by imperceptible shades, so that it is difficult to say where one ends and another begins, and altogether impossible to draw a precise line which shall separate the righteous from the wicked. If so,—and if, as we are assured, mankind will be judged according to their works, it follows that their state as to happiness or misery hereafter will present a corresponding variety of aspects; and that it will be alike impossible to draw the line which divides the one from the other. At all events, wherever the line is drawn, the difference between the characters of the best on the one side, and the worst on the other, will be almost evanescent; and, in like manner, there will be found as little to choose between their conditions.

Such is the substance of the answer which Dr Paley, and some other writers, who do not appear to have call-

ed in question the doctrine of eternal punishments, have given to the objection that the supposed division of mankind into two classes, one destined for heaven, the other for hell, is not reconcilable to our experience of the infinitely varied characters of different individuals. The answer is just and reasonable; but it leads to consequences which they have not noticed, and, perhaps, would not have acknowledged. To prove this, let us bear in mind that any state containing the slightest infusion of what deserves the name of happiness for an intelligent being must be one of action, exercise, and at least the capability of improvement. This must be the case, unless human nature in the next world is constituted in a manner entirely different from human nature in this, which we cannot for a moment suppose. Those who are introduced into the lowest mansions of their Father's house, must therefore be in possession of opportunities of action, and consequently of progress, by which they may gradually advance in the divine likeness, proceeding from one degree of glory to another. But if this be true of the higher points of the scale, it must be true likewise to a certain extent of the lower; because, wherever the possibility of this advancement is supposed entirely to vanish, there must be a wide and marked difference between this condition and the one immediately above it, contrary to the hypothesis. The exercise of the faculties, whatever it may be, which is to lead to this ultimate result, may take place under circumstances of greater difficulty, attended by more labour, and more uncertain in its immediate effects, just as it is in the present life; but still the *possibility* of progress on this supposition must everywhere exist; and, consequently, in the endless ages of eternity, there may be scope afforded for the operation of this principle to any assignable extent, so as to effect the transference of all to a state of comparative happiness.

What length of time will be required for effecting this transition is known only to Him who seeth and knoweth all things. It is among the secret things which he has not thought fit to reveal to us. Nevertheless, there is nothing irrational in the idea, nor is there I believe any thing in Scripture which forbids

our indulging it. On the contrary, we are assured that Christ shall reign till he hath put all enemies under his feet,—that the last enemy shall be destroyed, even death. But can it be said that the last enemy is destroyed so long as there continue to be those who remain subject to his power, or, what is so much worse, exposed to all the miseries of hell? May we not hope, then, that a time will arrive, when as in Adam all die, even so in Christ shall all be made alive?

But the apostle adds, every man in his own order, from whence we infer, that though this blessed change may arrive *ultimately* to all, yet there is every possible variety in the process by which it will be accomplished, and in the length of time the completion of that process will require:—That the whole race of men will recommence their course in that new world with every conceivable inequality in the starting point, and in the facilities derived from the moral habits and character which they have carried with them out of the present state, some setting off from an elevated point, and advancing on their onward career with continually increasing success, while others not only find themselves in a low and miserable condition at first, but are loaded with the terrene concretions and incumbrances which a course of sin has accumulated, often preventing all aspiration after, or thought of, any thing better,—checking and thwarting it when it does arrive,—always impeding, and doubtless for long periods altogether destroying all tendency to rise out of the degraded and apparently hopeless state to which they are reduced. Such being the condition of things, can we doubt that ages of ages must roll away before it can be said that the last enemy is indeed destroyed, before all those who quitted this life under the grievous load of corruption and sensuality, and all bad and malevolent passions, are even upon the road to happiness and heaven? And therefore, though we feel ourselves not precluded from the persuasion that all will finally reach that blissful state, are we not still compelled to conclude, that the vast interval which separates the moral condition of the best and the worst of those who quit

this world, will, through periods, the extent of which we have no present means of estimating, be even increased by the influences to which a future state will subject them respectively? Nay, does it not seem to follow, that at all finite distances of time, those who are so much further advanced on their heavenward journey here, as the Christian saint is when compared with the abandoned profligate, may be expected to retain their advantage?

It is in this sense that we think it not unreasonable to believe that the punishment of sin, by which we mean the evil consequence of sin arising to the sinner, may last for ever. Granting that in the lapse of ages a time will at length come, when the discipline of a future state shall have so far purified souls once most deeply sunk in depravity, as to fit them for admittance among the blessed, still it cannot be, but that others who have passed these same ages in circumstances so much more favourable to the most rapid and accelerated progress in every thing holy and excellent, will then be found even further in advance of them than at first. So that it is not inconsistent with the possibility, and even the actual attainment of a high state of exaltation and happiness, to suppose that the sinner in this world may be worse off in every period of his future existence than he would otherwise have been.

This, Sir, is what was meant by the expression which so much surprised and alarmed your reviewer. I hope it will be admitted that it is infinitely preferable to the depressing idea of final destruction,—that it is rational and probable in itself, consistent with, if not implied in the declarations of Scripture, and perfectly reconcilable to the views which both reason and Scripture authorise us to form of the Divine justice and mercy.

WILLIAM TURNER *jun*,

HALIFAX, January 1844.

TOTAL ABSTINENCE FROM INTOXICATING DRINKS, A CHRISTIAN DUTY.

DEAR SIR,—Your useful little periodical being devoted to the advancement of Christian morality and virtue, will you permit me to occupy a little of its space in the advocacy of a Reformation, which seems to me better calculated to assist in their promotion than any other agency that has ever been offered to mankind? I allude to Teetotalism. That word may now be said to be adopted into the English language, and well it deserves to be. Probably there is no other word in any language, the mention of which creates such a tide of delightful sensations in the mind. It at once leads us from scenes of the deepest destitution and most heart-rending misery into the sunshine of human happiness. Hardly any transition can affect the mind with more delight than that which we feel in contemplating the house of the drunkard, filled with all that can make life miserable and degraded, changed into the abode of the same man "clothed and in his right mind" by Teetotalism. Truly, it is a word expressive of abounding happiness, and it deserves to be written in letters of gold. I wish it was engraven on every heart, and that every man could be made to feel that it designates a principle well calculated to promote and extend, wide as the world, human enjoyment, purity, and peace.

It seems to me that none can now honestly plead ignorance of the inestimable value to mankind of Teetotalism. Ample experience has proved it to be a blessing, a blessing unalloyed by one single particle of evil to the human race. In every point of view in which it can be considered—morally, physically, and intellectually, it comes freighted with blessings to all who are willing to adopt and practise it. These are not idle or unsupported assertions; they are attested by the evidence of hundreds, of thousands, of millions of men in our own country, in America, in different parts of Europe, and all the world over, wherever men have been debased and enslaved by drinking habits, and have had the courage to free themselves by the adoption and

practice of total abstinence from the use of intoxicating drinks. How, then, comes it that this great and glorious principle has found but little favour in the eyes of the wealthy classes of society in these countries? that it is left to the poor, almost unaided, to lay the foundation, and advance to a good degree of maturity, a reform in the sensual habits of society—a reform which all are free to acknowledge is of the utmost importance in the amelioration and improvement of social life? The individual who could devise a remedy for this great anomaly would confer a blessing on the human race.

It seems to me utterly impossible considerably to improve the physical and moral condition of the people of Great Britain and Ireland, unless the practice of teetotalism is made to go hand in hand with every attempt put forth for the attainment of those desirable objects. It has been long known and acknowledged, that no improvement in the wages of those among the working classes who were addicted to drink ever increased their happiness and comfort. The best and most highly paid tradesmen have often been found among the most destitute of our species; so that it may be laid down as an axiom that, unless habits of temperance can be made to prevail, no real social happiness or peace can be secured to any people. Nearly all persons will agree to this proposition,—the difference will arise from our various views as to the best mode of promoting temperance. Some men say—teach the people religious habits, and all that is good will follow. It is not possible to define what men who reason thus mean. Different men have such different ideas as to what religious habits are, and although the preachers of the various sects which abound have been very zealous in the propagation of their opinions, and in the recommendation of temperance, yet it is an undoubted fact, that drunkenness was, in spite of all their preaching, an increasing vice in the land. It was not generally known, until within a few years, that it is a physical, as well as a moral evil; and that, therefore, advice was lost on the individual who was not taught to abstain from that which caused him to sin. The advocates of moderation in the use of intoxicating drinks err on the same principle now. The

taste for intoxicating drinks once created, is now well known to be a thirst, which can only be allayed by the total abandonment of the alcoholic stimulant which produces it. The preacher and the moderationist had the care of our country for ages; let them come forward, and put in their claim for any merit as saviours of their fellow-men from the disgusting, the demoralizing, the body and soul destroying habits engendered by the use of intoxicating drinks. They dare not ask a verdict from their fellow-men, or the myriads of drunkards who have passed hence, deluded by their example, into the paths of recklessness and crime. The teetotaller is the only man who offers a sure and certain remedy for this great and deplorable evil,—an evil which threatens to shake the foundations of virtue and social happiness to the very centre.

No man in our country, in the present day, can be ignorant of the certain efficacy of teetotalism in the destruction of drunkenness; no man can be ignorant that it is the only remedy ever offered to mankind, which has proved effectual for promotion of the end intended; no man can be unaware that it is a remedy unaccompanied by any evil. Can any man, therefore, refuse to adopt it in principle, and make it the practice of his life, and not be guilty of deep criminality before men, and in the sight of God? It seems to me that no man who uses intoxicating drinks, and who, thereby, gives his countenance and support to a practice which fills his country with lamentation and woe, can be held guiltless. With equal justice might the American slaveholder come forward, and claim immunity from public odium, on the ground that the public opinion with which he is surrounded, sanctions his iniquity. If the countless miseries produced by the use of alcohol in our land, were not laid bare to our view by the light of truth and evidence, which have pervaded every portion and class of society, then, indeed, might those who make, and sell, and consume intoxicating drinks be innocent men; but they are left without excuse. Some of them continue the indefensible practice to make a living, which they do out of the miseries of their fellow-creatures; others, from a love of the stimulants, and to gratify a sensual

appetite. If, as human beings, and children of the same beneficent Parent, men are bound to aid and assist each other in the promotion of virtue, and in the overthrow of vice, can any proposition be more plain than this, that it is the bounden duty of all men, of every man and woman, no matter what their rank and situation in life, entirely to give up the use of alcohol? On the united testimony of Judges and Magistrates, it is known to be the prime agent in producing almost all the crimes which are committed both by the rich and the poor; it foments quarrels, it stimulates to deeds of blood, and it urges on criminals of every shade and degree. On the evidence of every enlightened chemist and physician, it is a poison inimical to health, a poison which saps the foundations of life and strength, and is the originator of a large portion of the disease and insanity that afflict mankind. Where are its blessings to counteract or make amends for these evils and miseries? In vain does the teetotaller ask the drunkard, or the drunkard maker (the moderationist), to point out the pleasures, or the joys, or the happiness which intoxicating drinks create. The poor drunkard is carried away by an appetite which impels him on to destruction, he has no excuse to offer to society for the mischiefs he produces, he pleads guilty at once, and he would soon probably be reclaimed, were it not that the moderate drinker continues to lure him on to destruction by his example.

As an excuse for his misery producing habits, the man who drinks alcohol, but who keeps within the line of brutal intoxication, tells us that it is a social custom, that it promotes kindly feelings, and is necessarily a stimulator of good fellowship. These assertions I utterly deny. I maintain, on the contrary, that the custom is destructive of these virtues, as well as injurious to health and morals. I fearlessly appeal to every man who has given up the practice, in proof of the truth of this opinion. Drinking customs, instead of producing hilarity, and shedding over the social circle those joys which constitute the charm of hospitable kindness, frequently destroy them all, by rousing angry feelings, over which the excited individual has little

control, so that, instead of the full flowing tide of rational and innocent gaiety and mirth, combined with wit and intellectual pleasures, we too often hear the obscene jest, and witness the alienation of friends, and hear of the moral degradation of after hours. If the educated portions of society could only be induced to try the experiment for themselves, they would soon discover that intoxicating drinks add nothing to social joys, but that they often subtract from them materially. This is my own testimony, after a full trial of both customs, and it has been confirmed to me by that of several friends who have adopted a similar practice. It is now nearly five years since I have had any species of intoxicating drinks at my table, or used in my family; we have enjoyed health during nearly all that time, and, if I may be permitted to say so, our spirits have been buoyant, (I have five children, four of whom are pledged teetotallers for years, and all my servants have joyfully taken the pledge also), and we have been enabled, we hope, to make the friends who visit us happy without the help of poison. Among respectable tradespeople, to whom economy is a matter of importance, the saving of expense from the disuse of wine and spirits, and other poisons, is a considerable gain; for those in easier circumstances, the substitution of fruit will be found highly agreeable. I wish I could induce many to adopt these practices, in lieu of those baneful ones which prevail, almost universally, among the wealthy and the educated. Our poor in Ireland have gladly listened to the words of sobriety, peace, and happiness spoken to them by the good Father Mathew, whose beautiful sentiments have been adopted, and are zealously enforced by a few other worthy clergymen. The pledge of Teetotalism has been kept with wonderful faithfulness by the people, and great comfort and happiness are in consequence, spreading over the land; yet it is impossible for the advocates of Total Abstinence not to be often uneasy about the ultimate success of the principles of teetotalism, seeing that so much encouragement is still given to drinking customs by those who ought to be foremost in guiding the people in the paths of virtue and religion, I allude

to the wealthy classes, and to the clergy of all denominations, physicians, and medical practitioners.

I intended to have given you a more particular account of the great teetotal movement in Ireland and America, than I have done; that I must now defer. I hope your readers will excuse the desultory nature of this letter. I am more anxious about gaining adherents to the cause I advocate, than about the style of my writing. If I could induce men to carry out the principles of Christianity in regard to this great question of national and universal sobriety, it would give me heartfelt pleasure to see the cause taken up and enforced, by the most elegant and intellectual writers of our country. It is a theme well worthy the support and advocacy of the most gifted minds. Mrs Ellis is doing good service to this excellent cause. I am, my dear Sir, respectfully yours,

JAMES HAUGHTON.

34 ECCLES STREET, DUBLIN, 13th Jan. 1844.

BENEVOLENT ASSOCIATIONS.

VARIOUS are the modes in which individuals and society may be benefited; modes as diversified, indeed, as are the aspects of human misery and destitution. Here educational institutions may dispel the ignorance which broods as a night-mare over the soul; there loan funds may assist the struggling to uplift themselves from embarrassment and poverty; on the one hand the domestic missionary may carry the glad tidings of hope, consolation, and peace, to the hovels of the turbulent, the discontented, and despairing, exciting attention to his messages of love, by ministering primarily to the physical necessities of those whom he addresses, and preparing the way for moral elevation, by inculcating the practice of personal cleanliness, and shewing the means, by provident institutions, of even the humblest caring for, and providing for some of their own temporal wants; and in another direction

the philantropist may labour for the reformation of juvenile delinquents, and of prison discipline for the adult criminal; in the formation of night asylums for the houseless wanderer; the distribution of advice and medicine to the sick; the establishment of hospitals for the diseased and insane. One may devote his time and attention in searching into the causes of the appalling aggregate of human affliction and crime, and another may at once practically apply himself to uprooting one of their most obvious and proximate causes, the fearful and wide spreading intemperance. All, of every rank, may be useful in their measure; and all, as the disciples of Christ, are bound to put forth the respective power which each is privileged to possess, in the great and blessed work of lessening the amount of human misery, of adding to the sum of human enjoyment. No one can plead exemption from this duty; no one can look on the mass of evil which exists, and sitting by idle or indifferent, be guiltless. To every individual human happiness is entrusted. "No one liveth to himself." "We are all members one of another." "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Nor should the seemingly trifling good which, in any given case may appear within individual power to accomplish, stay effort in doing what each can effect. Were the heads of every family placed by Divine goodness in moderate worldly circumstances, to seek out, and care for the temporal necessities, the clothing, the employment, the education. the moral and spiritual culture of but one destitute family, would not our country speedily present a widely different aspect from that which it now exhibits? The improvidence of what is commonly called charity, defeats the purpose of almsgiving. Patient inquiry into individual cases of suffering, accompanied by personal visitation, and the wise adaptation of means to ends, would accomplish far more in upraising the fallen, than the most lavish gifts bestowed, as too frequently they are, to silence the importunate, and get rid of objects disagreeable to sensitive or sentimental nerves.

We are well aware that many entertain the opinion

that these are matters of which Government alone should take cognizance; that its mal-administration having been the origin of divers social evils, its righteous conduct should apply the remedy. We fear this is but a one-sided view of the subject; the shuffling of selfishness, to get rid of onerous obligations, the too common eror of making over individual responsibility to irresponsible authority; the vain imagination that any government, however wise, free, or Christian, could build up individual character, educate, purify, and redeem the soul of man. Reform your Government if you can; purify its administration when you have the power; render its design and conduct conformable to the laws and spirit of Christ, as far as possible; these all are duties which you are bound to discharge, and if faithfully discharged, they will aid human civilization, and advance human happiness, at least in so far as they make those who struggle for such objects more tenacious of principle, more practically lovers of their kind. Yet suppose them all to be obtained, the great law of benevolence would be binding still; "the poor ye have always with you," as the consequence of physical differences and adverse circumstances; sickness and its concomitant evils will likewise come; death will make its ravages; the wail of orphanage and widowhood will still be heard, and numerous will be the claims on the part of the great commonwealth of humanity, for the sympathy and labours of their brethren. Rely on no form of government whatever for the exclusion of trouble from the earth, or for the necessity of the ministrations of benevolence. Look to no government for self-culture, self-control, individual virtue, and happy homes; on individual effort, aided by God's blessing, are these dependant; by the combined influence and action of like minded individuals, in the diffusion of principles, and the enforcement of practices, which shall generate personal efforts, alone can they be realised.

Good is often prevented for their accomplishment by the indisposition which is prevalent to promote it on a small scale. Platform and press, oratorical display, and machinery of all descriptions have been and are so com-

monly employed in the various schemes calling for public sympathy and support, that a feeling is generated of the uselessness of doing good by little and little. Contrary to the advice of the wise man of old, "the day of small things" is despised. Surely this is a grievous error. Trouble comes not multitudinously. It has many avenues, and as diverse are the modes in which its afflictions are experienced, as diverse, consequently, should be the means employed for its alleviation and removal. Associations combining thousands are useful, are necessary, for the redress of national grievances, the eradication of social wrongs. On a smaller scale, congregational associations are to be commended in devoting their labours in the diffusion of information relative to aggregate movements on behalf of humankind, in disseminating the principles of Christian truth, or the practice of Christian morality, in educational effort, in aiding the sick, in promoting temperance, assisting libraries, in furthering, by various means, mental, and moral, and social improvement, and aiding the poor and industrious by works of charity and mercy. In such minor labours of love a greater amount of good is often effected than previously to the effort being put forth could have been anticipated. No effort, however humble, is lost, which originates in reverence for humanity and the Saviour of humanity. John Pound, the cobler of Portsmouth, in the midst of the children he gathered around him for instruction in the scene of his humble avocation, was a worthy and honoured fellow-labourer with Lancaster and Raikes in the removal of ignorance.

These observations have been suggested by the plan of "The Ladies' Society, Hanover Square Chapel, Newcastle-upon-Tyne, for works of charity, and for mental and social improvement," kindly forwarded to us by a respected friend. Meeting once a fortnight for two hours and a half, in the girls' school-room, articles of clothing are prepared for the poor, whilst one or other of the society reads aloud the while some "useful and amusing book." As a reward for good conduct, some of the girls in the chapel school have also the privilege of attending. The clothing thus prepared is "sold at

such reduced prices as the committee shall fix," or lent out to poor mothers at particular seasons, and if returned at the close of "the month, clean, and in proper order," other useful assistance is given. The subscriptions are neither numerous nor large; and yet, at the close of the first year of its operations, considerable usefulness has been the result. Such an institution is of easy formation in almost every locality, and merits imitation.

The Benevolent Society, for the assistance of sick and poor connected with the Christian Unitarian Congregation of St Mark's Chapel, Edinburgh, completed its first year with December. More than a hundred members have been enrolled. Several cases have received the prompt and efficient aid of the society; and the amount of good effected has not been confined to the individuals relieved, but has extended likewise to the physical and moral welfare of the family. The subscription is sixpence a month; the payment four shillings a week during sickness; donations also are received, employed principally in affording additional aid in extraordinary cases, whether of indigence or illness.

At the Thursday evening religious services, in connection with the Edinburgh Christian Unitarian Congregation, conducted at the Chapel Library Hall, 22 Society, on the 14th December, an association in aid of the Total Abstinence Reformation was instituted. It has been joined by a good many individuals, and promises to produce its share of usefulness. Its committee, as subsequently appointed, are, Rev. George Harris, President; Mr R. R. Nelson, Secretary; Messrs J. Aitken, R. Given, and R. Shiels. Papers will occasionally be read at the Thursday evening meetings in advocacy and illustration of the principles of this association, mingled with articles and addresses more peculiarly connected with the elucidation and enforcement of the great principles of Christian truth, freedom, and righteousness, which those week-night assemblies were designed chiefly to subserve, and that knowledge of, and fellowship with, their upholders, which such meetings are calculated to promote.

The instances now briefly enumerated of modes in

which human improvement, comfort, and happiness may be advanced, are sufficient to illustrate the working of the principle of benevolence. Numerous other examples might be given, but these may at present suffice. In one or other of the diversified modes of doing good, all may find channels for the manifestation of the spirit of Christianity. Let no one be weary in well doing, for, in due season, all who faint not by the way, shall reap the reward which accrues to him who in faith and hope labours for the welfare of his race.

HYMN.

Jehovah Lord! Jehovah King!
Who may presume to tell thy praise?
None can exhaust the boundless theme,
Yet all may strive a note to raise.

A note to raise!—yes, note by note,
Thy piously exulting sons
And daughters will, from age to age,
Sing, as they learn,—learn, as time runs.

Jehovah Lord! Jehovah King!
Thou surely art thy people's God;
The Prophet's fire, the Poet's breath
Shall sound thy mercies great abroad.

While Wisdom's sages, taught by thee,
Shall lead the study, join the song;
And young and old admire the power,
To whom all lives and souls belong.

Jehovah Lord! Jehovah King!
Christ's followers shall praise thy grace;
For peace on earth, goodwill to men,
And blessings to a needful race.

They first to sacrifice shall come,
And lowly bend the adoring knee;
Yet, gladly will they hear thy praise,
From all whom thy bright truth makes free.

For from the east, and from the west,
To thee shall worshippers appear;
From Plato's school, and deserts wild,
The Sage,—and child to mother dear.

Jehovah Lord! Jehovah King!
Who may presume to tell thy praise?
None can exhaust the wondrous theme,
Yet aye we may renew our lays.

CHURCH RATES.

The imposition of Church Rates has long been felt as an intolerable grievance by our Dissenting brethren in England. To be forced to contribute to the support of religious opinions, or ceremonials, against the Scripturality and rationality of which, conscientious objections are entertained, is bad enough, a sufficient violation, surely, of justice, and fair dealing; but when the demand is made by the rich on the poor, by the most wealthy church-establishment in the world, on the despised, unpatronised dissenter, it is a flagrant infraction of equity, and of every Christian principle. A church revelling in millions, cannot afford to repair the edifices of its worship, or pay the washing of the surplices of its priests! In the palmy times of the Catholics, these things were better ordered. The wealth of the church was not all squandered on the clergy, but was devoted to the relief of poverty, the erection and repair of sacred edifices, the administration of holy things, and the maintenance of the priesthood. It was reserved for Protestant rapacity to appropriate the lion's share of the spoil to sacerdotal cupidity, and to attempt to levy "black-mail," on dissidents, for the cleansing of the cups and vessels and vestments of the sanctuary. Did the dissenter refuse compliance with the exaction? The "spoiling of his goods" was the consequent suffering he had to endure for the support of "the poor man's church." For years the Society of Friends have, in this way, at the annual expense of thousands of

pounds, borne their testimony against a hireling clergy, and in behalf of the sovereignty of Christ. Other dissenters have followed their example; and the tender mercies of Ecclesiastical Courts have been dealt out to them for their contumacy, and prison and persecution have waged war for the Peter's pence of Protestantism. In vain have churchmen been reminded of the language of Queen Elizabeth, in reference to the rebuilding of St Paul's Cathedral, that "*being church work*, the bishops and clergy should especially be contributors thereunto." Church rates, in defiance of the growing repugnance to the impost on the part of the rapidly increasing numbers of dissenters, have still been pertinaciously demanded. Parish after parish has been agitated by contentions occasioned by the repetition of the unjust claims—churchmen being unable or unwilling to perceive its unrighteousness; finding it more convenient to compel others to pay for their religion, than themselves to support its "decency and order;" not ashamed thus to "quarter on the enemy," rather than lend the slightest countenance to the "voluntary principle," of contributing to uphold their own boasted, yea immaculate institutions. The wrong thus done to conscience and to right, has not been without its effect. It has excited greater attention to the subject; it has roused a firmer spirit of resistance to the paltry and pitiful conduct of the brawlers for Church Establishments. Darker evils than Church Rates have been brought to light. The nature, spirit, and purposes of church-establishments have been probed, their social injustice, their anti-christianity manifested.

Of all the cases of church-rate imposition which have yet occurred, that of Norwich appears to be the most extraordinary. In the parish of St George of Colegate, in that city, the churchwardens have, for several years, called the parishioners together to propose a rate for the repair of the church of that district. As often the proposal has been negatived by very large majorities. Here the matter might have rested. The parish having been legally summoned, and as legally, when assembled, rejecting the claims set up, the duty of the majority was discharged. That majority was composed chiefly

of dissenters. With a liberality that should have put to shame any attempt to force contributions for the object indicated, and that should have stimulated the churchmen of the parish to the display of Christian zeal for the preservation of their own altars, *the dissenters offered to defray one-half of the needful expenses.* The feelings of justice in the breasts of churchmen was not to be thus roused, and they refused to aid their dissenting brethren in voluntarily defraying the expense of repairing their own church. The churchwardens essayed to persuade their episcopal friends to imitate the generosity of the dissenters, but their labours were vain, and the church remained unrepaired. About two years ago, proceedings against the leading *dissenters* of the parish were begun in the Archdeaconry Court of Norwich for not repairing the sacred edifice,—Archdeacon Bathurst stating, that the committee of Archdeacons were determined no longer to submit to the conduct of the dissenters, and that the churchwardens must obtain a rate by a given day. A vestry was accordingly summoned, when again the required rate was negatived; and again was the offer made by the dissenters to subscribe towards the expense of repairs, and again was the offer rejected. In April 1842, an Archdeaconry Court was held, when Archdeacon Bathurst urged his clerical brethren to subscribe, *not* towards the "church work" of repair, but for the *punishment* of the dissenters, pledging himself that if they raised the funds, legal proceedings should be set on foot. The churchwardens suggested the previous trial of another application to the churchmen of the parish, provided it was backed by the authority of the Archdeacon. The authority was cautiously given, but proved as useless as former efforts;—the "*awkward fact*," as the Archdeacon truly designated it, of the dissenters having given their money, and of its having been carried back to them by the churchwardens, on the refusal of the churchmen to bear their share of the expense, having transpired, before the cautiously worded permission to "prevail upon the church adherents to join the dissenters for this single year," was handed over by the dignitary to the humbler officials.

In December 1842, a criminal prosecution was raised in the Arches Court of Canterbury, against five of the inhabitants of the parish, "touching and concerning their soul's health, and the lawful correction and reformation of their errors and excesses," in having "wilfully and contumaciously obstructed" a church-rate. The Judge of the Arches Court decided, so far as the then proceedings went, against the individuals thus charged. An appeal against this judgment of the ecclesiastical tribunal was made to the Court of Queen's Bench, and a rule obtained, calling on the Judge of the Arches Court, and the prosecutors, to show cause why the proceedings should not be stayed, as irregular and illegal. These proceedings have entailed already on the five dissenters an outlay of between £300 and £400; and the future proceedings will be proportionally expensive.

And these are among the blessings of a Protestant Church, and her ecclesiastical constitutions and courts; and these blessings are showered down on the dissenters, in attestation of the tolerance of spirit of the Establishment, and her advocacy of religious liberty, and the rights of individual conscience! No wonder that proceedings such as these have banded together as one man the various dissenting denominations of Norwich; —no wonder at the enthusiasm manifested at the meeting held in the Guildhall on the 9th January;—no wonder at the sympathy expressed in various districts of England on behalf of the persecuted dissenters;—no wonder that some persons should question the possibility of such infatuation on the part of established churchmen. But melancholy as are the statements, they are representations of facts; and melancholy though they be, this consolation may be derived from them, that they will tend to seal the doom of Ecclesiastical Courts, and herald the time when our country shall be well rid of them. Their continued existence is disgraceful to any church professing to be a church of Christ,—a stigma on any nation deeming itself civilized and enlightened.

REVIEW.

Pleasant Dale, or the Happy Village. From the German. London, Simpkin & Co. Bristol, Philp & Evans. Pp. 54.

This is a very interesting tale, designed to inculcate sobriety, cleanliness, industry, frugality, love of human kind, devotedness to their physical, intellectual, moral, and spiritual well-being, and admirably is the design carried out. In simple but expressive language are the incidents of the story narrated; and as the reader is conducted through its various stages, the more is he animated by the wish to co-operate in the production of similar comfort, virtue, and happiness in his own locality. The tale opens with a Sunday afternoon, on which the villagers are described as laughing at those among their degraded fellow-creatures who came staggering forth from the public-houses of the village, or as themselves partaking, both men and women, of the intoxicating and demoralizing beverages. Their drunken hilarity is interrupted by the arrival of a stranger, who, however, being speedily recognized as the son of the former schoolmaster of the place, returned from the wars, is welcomed by all, and urged to enter the inn, that they might pledge their welcome in strong drink. To their astonishment, Edward declines this proffered mark of misnamed civility and friendship, and retires with a friend of his father's to his quiet abode. Making himself acquainted with the physical and moral condition of the village, he finds, to his heartfelt sorrow, that the once happy spot is now desecrated by all the evils which the love of intoxicating liquor never fails to introduce. Resolutely he sets to work for the reformation of its inhabitants. His labours, of course, are scoffed at, and himself derided as a fool or a hypocrite; many commending themselves for their self-control in not at once kicking out the self-righteous intruder. Unmoved by their scoffs and reproaches, their monitor appeals, with mildness and in the spirit of Christ, to their better nature, proffers to undertake the village school without salary, and sedulously devotes himself to the young. Gradually his labours are blessed; the

parents feel that he is doing good; and reproaches of the schoolmaster become less frequent. One improvement after another is suggested; his efforts are aided by the miller's daughter, whom he takes to wife, in every respects a help meet for him; the new pastor adds his influence and exertions to theirs; till, after a series of painful but persevering struggles, the village is redeemed from its wretchedness, by the people being emancipated from the slavery to strong drink—improvement, peace, virtue, happiness, prosperity, cast their gladdening and holy influence on the cottage homes, and Edward and Lucy are rewarded for their disinterested labours by the grateful consciousness of performed duty.

We cordially recommend "Pleasant Dale" to Abstinence Societies for distribution; it will prove an efficient agent in the benevolent work. Our thanks are gladly offered to the translator for the instruction and pleasure we have derived from this interesting story. It is a contribution "from the German" that we welcome. Unlike many importations from that country, it exhibits no fine-spun theory, no wire-drawn speculations, inapplicable to the business of life, or if applicable, destructive of faith in man, in Christ, in God, leaving the daily walk and conversation at the mercy of every vain imagination, caprice, or passion. It is a practical book, full of pure thoughts, breathing the spirit of Christian benevolence, and prompting to that practical love of mankind, that reverence for the blessed Jesus, and heart-worship of the Universal Father, which can only spring from the cordial reception of the principles and morality of the everlasting Gospel.

Dialogues, Metaphysical and Practical; by James Forrest, A.M. Dialogue I. Between Time and Space; II. Between Mind and Matter. Pp. 24 and 36. London, J. Green; Edinburgh, R. R. Nelson; Glasgow, A. Rutherglen; Greenock, W. Innes.

In various ages and countries, many forms have been adopted, by whose instrumentality to convey instruction to the people. Hieroglyphics, allegory, metaphor, essay, analysis, oration, have all served in turns to spread information and aid improvement. Amidst

the forms by which knowledge has been diffused, and particular opinions built up and illustrated, Dialogue has held a distinguished place. The noblest and purest of Grecian sages made it his vehicle of thought; his means of exposing error, his mode of eliciting truth. Distinguished as man is by diversity of taste and feeling, it would be difficult, if not impossible, to fix on any one form as only and infallibly conducting to the desired end. All have been useful, and all may be perverted; most may yet be employed in subserviency to the genius and habits of a community in the dissemination of the right, the good, and the true, the unveiling of error, and the exposure of ignorance, superstition, and bigotry.

Few inquiries are of greater importance than those classed under the term "Metaphysical." "The noblest study of mankind, is man," his origin, nature, duties, expectations, destiny, his relationship and affinity to the all-pervading Intelligence. On few subjects has he been more led astray by pretended wisdom, science, "falsely so called." To excite thoughtful and serious inquiry on these subjects, is doing good service to our race. Metaphysical investigation has too often been disjoined from practice; this is a grievous error: the practical bearings of inquiry should, in all cases, be the main objects of regard. That which is morally wrong, can never be metaphysically right. We are pleased with the Dialogues of Mr Forrest, because of the union he constantly contemplates between his subjects of thought and human action and well-being. We are pleased with the Dialogues, because they introduce, or habituate the mind to a knowledge and use of terms of constant recurrence. The very terseness and quaintness of some of the phraseology will be attractive to many. We may not at present clearly perceive the ultimate purpose designed by the excellent author, but we are satisfied that the colloquies of Time and Space, and Mind and Matter, and Number and Sign, will be pleasant and instructive mediums of communicating much solid information, and that all will be rendered subservient to elevation and purity of thought, to Christian devotion and Christian morals.

ABERDEEN CHRISTIAN UNITARIAN CONGREGATION.

The Christian Unitarian Congregation of Aberdeen assembled with their friends in the chapel on Wednesday the 17th January, to drink tea together, and spend a social evening, the Rev. JOHN HENRY HOPE, who commenced and closed the meeting with prayer, presiding. The number of persons present was upwards of 150. After tea, the chairman shortly addressed the meeting, stating its object, viz. to promote and enjoy happiness. He approved and commended such meetings, because they were so well calculated to make the members of a congregation acquainted with one another, and to excite zeal and attachment to their common cause. He then called on Mr Sudbury to address the meeting on the best means of promoting the diffusion of Christian Unitarianism.

Mr SUDBURY referred to experience as furnishing the best guide for directing us as to the future. We had gone on well—let us continue our exertions. In looking back, he could not but perceive great reason for congratulating one another on the progress which their cause had made. It was a decided triumph. He could recollect the time when they could not get a place to meet in, when they were held in contempt and hatred ; he would remind the meeting of the powerful opposition which they had to contend against, when the whole artillery of a state church, and of various dissenting pulpits, was directed against them at once, when they suffered bombardment, as it were, for thirteen weeks, without intermission. Yet they endured, and withstood, and overcame. And now all this was altered. He looked with pride on the beautiful house in which they met, and which was their own. There was no body of dissenters which stood in a more honourable light before the public of Aberdeen than the Unitarian Congregation. This was indeed a triumph. Let us only persevere as we had done, and we should extend our triumphs. But, it would be asked of him, Have you nothing more to propose ? Did experience show that we had done all that we could, and was there nothing wanted ? He answered, that our cause would flourish more if we had more combination. Our denomination had been compared to a rope of sand. This was too true. We did not know one another sufficiently. Means must be employed for uniting us more, and making us better acquainted. Let us herein take a leaf from the book of other congregations.

Mr Ross was next called on, to speak on the subject of Civil Liberty. His remarks were appropriate. He regretted

that politics should be separated from religion, as if religion did not include our duties as citizens, and as if there could be just politics without the application of the principles of Christian morality. He condemned those who made this separation ; he desired that our legislation should be based on the Christian code, whose great principles were, that we should do justly ; that we should love our neighbour as ourselves ; that we should do to others as we would have others to do to us.

Mr Alexander Macdonald next spoke on Religious Liberty. Civil Liberty had been justly defended as a religious right. Religious Liberty could be maintained as a *civic* right. He meant by religious liberty, the right of every individual to think, speak, and act on religion, according to his own private conscience and judgment. It was a concern between every man and God : external interference was incompatible with it. But some advocated a state church, supposing it to be the duty of governors to provide for the religious wants of the people. There was only one duty, however, which Mr M. admitted on the part of governors in respect to religion, viz. that they should not interfere—their interference was the fostering of one sect in opposition to others. They should leave us alone, and we should get on better. He offered various considerations in behalf of Voluntaryism, and against the principle of a religious establishment. He advised the Unitarians to form an auxiliary corps to assist the dissenters in general, as a movement had been begun to get rid of the intolerant burden of a state church. He referred to the times as exceedingly ominous. Puseyism was making giant strides in England ; the established church was moving towards Romanism. On the other hand, the Catholics of Ireland were threatened with the temptation of a state bribe to their ministers. In Scotland, a most important secession had recently taken place, which made the established church the church of the minority. These facts were motives both for zeal and vigilance on the part of the Unitarians in promoting religious liberty. He referred to America, as a complete proof of the success of the voluntary principle. The first settlers in it were men who had found the old atmosphere too close for them, and they sought scope for themselves in the wilderness, rather than forego their religious liberty. Well might Mrs Hemans say of their landing—

> " ——— Yes, call it holy ground ;
> The place where first they trode,
> They left unstained what there they found,
> Freedom to worship God."

The chairman then introduced to the meeting the Rev. James Forrest of Greenock, who spoke, by request, on the question of a Liturgy, whether it should form part of the religious services of a church. Mr F. said, that he had no desire for a Liturgy, and had no great confidence in its utility. If a church could be satisfied without one, it would be better without it. But he stated, that he was no inveterate opponent of a Liturgy, and would consent with others in its use, if others were urgent for it. He would, however, give his approbation in such case conditionally. He would advise, first, that the Liturgy be short. The Church of England prayers, especially the morning service, wearied the audience by excessive length. Fifteen or twenty minutes would be as much time as he should think fitted for public edification in this department, with additional allowance for reading the Scripture lessons. Second, that the responses should be greatly reduced. It might be said, that one object of a Liturgy was to allow the people to respond. It might be the intention, but it was not the actual practice. The people did not respond. The minister read his part, the clerk followed with a few accompanying voices, hurriedly, as if about to overtake the minister, the rest of the congregation were silent, listening to this undignified confusion of voices. He advised, that the Liturgy should consist of a few short prayers, followed by an Amen to each, or but a few words more, as responses. Third, that the Liturgy should form no part of the religious service, till the sermon was concluded. Let the Presbyterian system proceed as usual, until the close of the sermon, and then the Liturgy might be appropriately superadded in the form of a few short prayers as stated. The cathedral service of the Episcopal Church formed a precedent. After sermon, the choir chaunted certain prayers, as, for example, for the clergy, for the Queen, &c. In like manner we might have certain prayers after sermon, whether spoken by the minister, or sung by a choir,—we might have a prayer for the Divine blessing on the services already engaged in, a prayer for all nations, our own in particular, the Queen, the rulers, and all classes of the people; a prayer for the whole Christian church, of whatever denomination, for increased knowledge of the truth, liberality, sympathy, and co-operation; a prayer for the sick and afflicted, and a thanksgiving prayer, both general and particular. He would advise such conditions to be attended to in the formation of a Liturgy. But, on the whole, he should prefer, if Unitarians would adhere to the good old way, which they and their fathers had followed, and if converts from Episcopacy or Romanism were content, though

they could not obtain a Liturgy. He offered various reasons for preferring free prayer to the use of a Liturgy, and dissuading from the adoption of the latter. He concluded with expressing his approbation of the form in which the subject was proposed to the meeting, viz. as a question, and not as a resolution. This was an improvement upon the method of conducting meetings with resolutions only. For some things we are resolved. On others we must have discussion before we decide. He could not have spoken at all concerning a Liturgy had he been tied down by a resolution. He had merely given the results of his experience, and he now left the case in the hands of the persons whom he had the pleasure of addressing.

Mr Stratton next addressed the meeting on the education of the people. He pointed to the miseries that attended ignorance, the haunts of poverty, disease, and crime, which resulted from the neglect of education. He took an illustration from the case of certain boatmen at Aberdeen, who had recently lost their property at sea, from ignorance of the weather. Had they been instructed in meteorology, no such calamity probably would have happened. He reprimanded the clergy for neglecting the education of those who were committed to their charge, and Sir Robert Peel and his colleagues were equally to blame.

Mr Morrison spoke on the subject of temperance. His remarks were various and pointed. He depicted the bottle as the fountain of all evil. It impoverished body and mind, it disturbed the peace of families, it prevented the enjoyment of nature's healthful, innocent, and happy scenes. He recommended the desertion of the whisky shop for excursions into the country, where the well disposed would

> "Find tongues in the trees, books in the running brooks,
> Sermons in stones, and good in every thing."

Mr Procter moved a vote of thanks to the Rev. James Forrest for his services in preaching on the preceding Sunday, and for his readiness to advance the cause of truth and human enlightenment, which was seconded by Mr Adams.

We must not omit to mention, that Mr Tawse kindly favoured the meeting with an admirable recitation of a celebrated passage, which gave great pleasure.

The choir added very much to the enjoyment of the evening, by singing various anthems and hymns, among which was the hymn inserted page 85, composed by Mr Forrest for this occasion.

THE

CHRISTIAN PIONEER.

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ON THE RELATION BETWEEN CRIME AND PUNISHMENT.

A CONSIDERABLE degree of error, as it appears to us, exists on this important subject. The majority of persons, and these not among the unthinking, seem to imagine, that all punishment is vengeance, and inflicted in return for the injury committed—that the only rule observed, is "an eye for an eye, and a tooth for a tooth;" that the *lex talionis* guides every judicial sentence, and that the sole office of the magistrate is to render evil for evil, and thus to become the legal representative of all that is vindictive in the human character. It is not difficult to account for the prevalence of an opinion so widely spread, and in many cases so deeply rooted. Men untaught of the spirit of God, are proud and unforgiving—prompt to revenge an insult more quickly even than an injury; the heart unsubdued to the authority of Christ, spurns at the Gospel doctrine of love to enemies—to be accounted meek and lowly of heart, is deemed a slight to the understanding—a "man of spirit" is held up as the model of human excellence, and the term *coward*, is well known to be the most reproachful word in the vocabulary of the children of the world. "Revenge," says the wise Bacon, "is a wild kind of justice, and because, in a low state of society, every man is the keeper of his own head, and the guardian of his own property and reputation, and is forced to be continually on the alert lest violence should deprive him of life, or the means to live, and also feels himself compelled to be constantly resisting evil, by taking vengeance for the wrongs he has received, so, the idea is generated, and

becomes at length nearly universal, that human laws are but so many retributive enactments, and that the unhappy misdoer suffers, not to prevent further mischief, but a vengeful infliction on account of his sins." We know not but that this has been the virtual language of many an act of legislation, even in professedly Christian countries, and it may be that the administrators of laws have not been careful to keep vindictiveness out of sight; but these are abuses of a great and sacred principle, and ought not to be confounded with the principle itself, viz. that all laws are for the protection of society, and that if they go beyond or fall short of this, they are mainly defective, and ere long must be virtually abrogated. The definition reported to have been given by an English judge in passing sentence on a sheepstealer, was founded on correct principles, whatever we may think of the particular kind of punishment (an accident in the case), he was compelled to pronounce—" You are hanged, not for stealing a sheep, but that more sheep may not be stolen ;"—you are not punished vindictively, but as a warning to others. This is one of the legitimate ends of punishment, and to this and the reformation of the criminal all human legislation should be directed ; whatever is more than these, " cometh of evil."

We presume no sound minded person of the present day, will deny the right of society to punish crime, in other words, to take whatever steps are necessary to secure to all the benefits which can result only from a federative state. Whilst no wise people will part to the most enlightened government on earth, or even in Utopia, a particle more of their freedom than is absolutely necessary for the security of the rest, every member of a well ordered community will, if properly instructed, perceive the necessity of doing what is in his power to uphold the social system, and to cause the whole to work together for the benefit of each of its individual partakers. What hurts one hurts all. Every crime affects the wellbeing of the community, is an offence against public morals, and, as far as it extends, a disruption of the contract virtually entered into by those who are the subjects of the same state. If our neighbour's

house be robbed, what security have we that a similar fate awaits not ours? His cause is therefore our own —the cause of every one within the circle—and hence, we suppose, arises the necessity of protection—hence we send the constable to catch the thief, and summon the judge and the jury to try and condemn, where the crime is clearly proved, and the jailer to execute the sentence. In all this we see nothing unchristian—nothing forbidden by the letter or spirit of the Gospel—nothing but what seems absolutely unavoidable in the present imperfect state of things. It is not to the purpose to say, that if all men were Christians in heart and practice, there would be little, if any, need of prisons or policemen; all this is granted, but it has no relation to the present inquiry. We must remember that laws are made expressly for the evil-doers, and that it needs be that offences come. When men are angels, then may we thus reason, but, till then, we must take them as they are, and, in a choice of difficulties, sometimes evils, and of the most tremendous magnitude, we must, as far as our judgment and consciences go, choose the least. In the present artificial state and most complicated relations of society, it must be, at nearly all times, difficult to know what is best to be done—best on the whole, and for the whole —and it requires no common powers of mind, aided by sound discretion, and extensive experience, to decide between society and the criminal—to say what will amend the sinner, without, at the same time, giving encouragement to him and others to continue in the same evil practices; for, it must not be forgotten, that there may be a misplaced and mistaken tenderness, and that mercy is due to the public, as well as to those who have been convicted of breaches of the laws made for the public weal. No one, we imagine, would seriously assert that great public wrongs, murder, robbery, and fraud, should pass unnoticed; and yet they can only be effectually noticed, by making the punishment of such crimes operate as a warning against the repetition of them. We may pity, we are bound to compassionate, the most daring and hardened offenders; but we know not that such feelings bind us to inaction—that we are compelled under the Gospel to let them alone—

in no way to restrain their mode of action till they have made the earth an Aceldama, or the habitation of lawless violence. The compassionate feelings of nine persons out of every ten would prompt them to overlook an abstraction of their property, rather than prosecute the offender to conviction; and yet the good of the whole requires that such examples be made. We were some time since present in a police court, where a very wretched-looking object was placed at the bar, charged with stealing provisions from a shop; the humane magistrates were willing, at the intercession of the prosecutor, to discharge him, on his promise to quit the town; but they were informed, that, a few days before, he had been brought to the same court on a similar charge, and had immediately, on his dismissal, returned to his former practices. Want may have induced this, but it was evident society must be protected from his depredations; and how very many are the cases of second conviction, to whatever cause they may be owing, still presenting a most melancholy fact, and a problem the most difficult to be solved—how shall mercy be extended to them consistently with the safety of the community. "I have expressed," says Channing, in his eloquent and most touching sermon on the death of Tuckerman, "sympathy with the criminal, but do not imagine that I have any desire to screen him from that wise punishment which aims at once to reform offenders, and protect society. The mercy which would turn aside the righteous penalties of the law, is, however unconsciously, a form of cruelty. As friends of the tempted part of the community, we should make the escape of the criminal next to hopeless. But let not society stop here!"

And we echo the sentiment, "Let not society stop here!" Society has much to answer for in the neglect with which it has treated its poorer and humbler members. The great principle that all men are made of one blood, has never yet been fully recognised, or fairly acted on. Caste and class yet hold tyrannic sway over the minds and hearts of most;—not that we would confound outward distinctions, or reduce mankind to one level, a thing of manifest absurdity, as impracticable

as undesirable—but we desire an equality of rights. We wish to see a universal education of the highest kind, not merely physical or intellectual, or even moral, but combining that which would bring out the utmost capabilities of the body, the mind, and the soul—an education of the heart as well as the head—a learning of Christ, a being taught of his own school, so that every one be led with joy to draw water from the well of salvation. Now this must in a great measure begin at home. Surely the God of Abraham is our God, and what he declared concerning that pattern of fidelity, should be predicated of every Christian parent. "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment;" and yet we say it with confidence, though with deep sorrow, that it is mainly to the want of judicious parental discipline, so much of sin and misery abounds. Men often appear to have grown beyond the influence of religious ordinances. The house of God is scarcely now thought to be the gate of heaven. Public worship, and public instruction, have not that hold of the mind which they formerly appeared to possess—they are formal and mechanical; the transcendental philosophy teaches, as it would appear, that God is to be adored and served, anywhere, save at the place where prayer is yet wont to be made; it resolves all into vague sentiment and baseless theory, and ends in mere vanity, empty noise; and consequently the domestic altar is forsaken, the family are not called together to acknowledge their dependence on God for life, and breath, and all things, nor to seek the assistance of his good spirit in the hour of temptation and need; and thus many practically live without God in the world. In this there is nothing overcharged; exceptions many, and very bright there are, but such is the rule; now iniquity must abound where love thus waxes cold; and to neglect of the outward means of grace, and a consequent relaxation of domestic discipline, we attribute a great number, shall we say, a large majority of the follies and crimes that afflict society, and cause the infliction of such terrible punishments on its offending members. Truly the people perish for

lack of knowledge, and for this lack we all are, in a great measure, answerable. Let every man seriously lay it to heart—let him ask himself, "Am I doing all I can to stem the torrent of vice, and promote the cause of morality? Am I setting a good example to my family, and all within the sphere of my influence? Am I striving to the utmost to diminish the causes of crime, and thus serving my generation in the most effectual way?" How very much good may be effected by each person striving with all his power to reform himself, his family, his immediate neighbourhood. We must confess that we have little hopes from political changes, however theoretically wise and admirable they may be, till there is more attention paid to personal and family religion—till men resolve not to rely on others, but themselves, for the accomplishment of good; every thing besides is but as sounding brass, or the tinkling cymbal.

But reason on the causes of iniquity as we may, the fact is certain and appalling, that there is, at this moment, a vast amount of crime in the British Empire. At a public meeting lately held in the town of Birmingham, it was stated by the Recorder, that whilst the whole amount of committals for England and Wales was in 1805 but 4608, in 1842 they had amounted to the astonishing number of 31,309. Population had during this interval increased twofold—crime sevenfold at least, as appeared by the tables. He, however, plainly and convincingly shewed his audience, that great crimes had steadily diminished during that time; whilst crimes against property had increased. Thus there were far fewer murders committed now than half a century back; and many things, such as picking of pockets, which, at that time, were the subject of mob punishment, a sort of lynch law, were now invariably disposed of before the proper authorities, and therefore materially helped to swell the list of commitments. We must not, therefore, from these statistics alone, draw the inference, that society is worse now than it was at the beginning of the century. The police, also, are now far more active and vigilant than at that time, and this, of course, tends to the development of offences. Still, with every deduction, there remains a fearful

number of delinquents; and the question yet returns, what is to be done with them—how are they to be dealt with, consistently with public security? Death punishment, save for very heinous crimes, is becoming more and more, and most deservedly, unpopular. Juries for a long time were most unwilling to convict, and through the exertions of Romilly and Mackintosh in Parliament, and Clarkson, W. Smith, Allen, Buxton, and a host of philanthropists out of Parliament, our criminal code, the most sanguinary in Christendom, has been extensively ameliorated, and in this article brought nearer to the merciful law of the Gospel, which desireth not the death of a sinner. Let any one turn over the chronicle department of the Annual Register, sixty or seventy years back, and he will be struck with horror at the prodigal waste of human life, of the numbers condemned and executed, to satisfy the justice of the country. At the Old Bailey Sessions held every six weeks, it was no uncommon thing for ten, sometimes fifteen individuals, to be hanged at one time; not that our grandfathers were more cruel than ourselves, but they had imbibed the notion, that the gallows was the grand security for property, and life appeared to be of secondary consideration to that. This caused the stern denial of mercy to Dodd, notwithstanding the exertions of even a Johnson to save him; and this caused Paley to write so coolly on the subject, though it does not appear that he was in any way devoid of compassionate feelings towards even the most hardened sinners. Goldsmith had many correct views on this subject, and the admirable sentiments he puts into the mouth of his good Vicar, when in prison, may be profitably perused at the present day. But whilst the "accursed tree" now bears a comparatively light load, we must not forget that what are termed "secondary punishments" may practically be worse even than death. More than a dozen years back, the present enlightened Archbishop of Dublin denounced transportation in unmeasured terms, and brought forward a mass of the most startling evidence to prove its utter inefficiency to accomplish the only legitimate ends of punishment—the prevention of crime, and the reformation of the offender. In

either case, it has been a decided failure. Many have committed crime, avowedly to be transported, and it makes nothing against the feeling, that numbers of these exiles have been most wofully disappointed in their expectations. We have just read a little pamphlet written by a Catholic clergyman, who had resided some years in Australia. The title is "The Horrors of Transportation," and the date Birmingham, 1841. It appears to be the plain, straight forward narrative, of a perfectly competent witness; its avowed object is to warn persons against the seductions of sin, especially drunkenness, so that they may not break through and steal. All that the poets feign of the punishments of Tartarus fall very far short of what is endured by the unhappy victims of our laws. Theirs is a condition of the most bitter, unmitigated slavery; they are at the mercy of the settlers to whom they may be assigned—subject every moment to the torture of the lash, or to be sent to the chain-gangs—to be tasked beyond their strength, and scourged for a word, even a look. Of Norfolk Island —the Ultima Thule—the lower deep in the lowest pit of a penal settlement, it may be enough to repeat a quotation the writer of the pamphlet makes from the examination of one of the Chief Justices of New South Wales before a Parliamentary Committee. He was asked, as respects the condition of the convicts on Norfolk Island, "Would it not be better to burn them alive?" the reply was, "*I cannot say. If it were put to myself, I should not hesitate a moment in preferring death, under any form that you could present it to me, than such a state of endurance as Norfolk Island.*" The italics are the writer's. We have not the slightest hesitation in saying, that, if this life were the whole of existence — were there no judgment after death— it would be infinitely more merciful to at once hang up offenders, though by thousands, than to transport them. All that can be said for the present system is, that thereby time and opportunity should be given for repentance. But alas! how can the mind thus be improved or the heart softened? How are the better feelings to be cherished under this protracted torture? A condition of life so bad that convicts have committed crimes, for the purpose of

being hanged. And shall these things be for ever? No! the voice that declared the slave's freedom, and said that blood should not stain our penal code, must yet be lifted up against these accumulated horrors, and insist that prison discipline be so amended in the mother country, that transportation be no longer needed. It is true our prisons should not be palaces, nor so regulated that it will be more preferable to be in them than to pursue a life of honest but very hard industry. We see no good reason why plenty of employment should not, with the plainest fare, be the lot of those who would rather live on others' industry than their own; but humanity, and the soundest policy, forbid that work be excessive, and that the food, though plain, be scanty and unwholesome. Both forbid that capricious punishments be inflicted, and both say, that if the interests of society should be our first care, these very interests demand that we should endeavour to reform the offender, and, if possible, restore him to his fellows a wiser and better man.

The Birmingham meeting, to which allusion has been made, was of the most gratifying kind. The following circular, which was addressed to about two hundred individuals, inhabitants of the town, of all religious denominations, and of every shade of politics, will best explain the object of the assembly; and we rejoice in the opportunity of being enabled to place it on permanent record.

"SIR, BIRMINGHAM, *January* 1. 1844.

"I am requested to send you the enclosed invitation to a Meeting, which will be held at Dee's Royal Hotel, on Monday Evening next.

"The meeting, to which you are respectfully invited, arises out of an experiment which has been in progress almost ever since the institution of our Borough Sessions, and which has for its object to ascertain whether or not young persons, after conviction, may be delivered over to their Employers (instead of subjecting them to the ordinary punishment) without affording encouragement to crime by such leniency.

"The learned Recorder will be present, and lay be-

fore the meeting the results of the measure so far as it has hitherto been acted upon, which are on the whole satisfactory.

"It has been thought desirable to assemble on the occasion, such Masters and Mistresses as have humanely seconded the benevolent intentions of the Recorder, by taking upon themselves so arduous a trial; and to render them the thanks of the Magistrates and other parties present for their important services.

"It is also considered that such a testimony to their praiseworthy conduct, if given in the presence of their neighbours and friends, will be gratifying to their feelings, and have a salutary effect upon public opinion. I am, Sir, your obedient servant,

"THOMAS WESTON, *Mayor.*"

It was a tea meeting, and of a very novel kind, for around the well spread tables over which the worthy mayor presided, were placed, not only Christian and Jew, Catholic and Protestant, Churchman and Dissenter, Tory, Whig, and Radical, intermingled with many of the gentler sex, but also the functionaries of the law, of nearly every kind, the judge and the *reformed criminal*:—he who resolutely but mercifully administered the law, and some of those who had fallen under his judicial censure. Tea and coffee, with a number of solid accompaniments, were liberally supplied. To the eye of benevolence the sight was as beautiful as it was entirely new. The proceedings of the evening bore some resemblance to the justly celebrated piece in the Evenings at Home, "Difference and Agreement, or Sunday Morning," which must be familiar to all your readers. "Here," (said Mr Ambrose) "is a thing in which *mankind were made to agree.*" The learned Recorder addressed the meeting in a strain of manly eloquence, marked by deep feeling. The result of the plan he had for the last two years adopted, had been on the whole very successful. Forty-seven young persons had been convicted of first offences, and, with a nominal punishment, handed over to their former employers. Thirty-three had given satisfactory proof of reformation—three cases were yet

doubtful—and eleven had relapsed. The masters and mistresses who had thus co-operated with him were chiefly in humble life, and he held up their conduct as a bright example to more wealthy employers. Many of these meritorious individuals were present, as were some of the young persons who had erred, but had also repented, but he would not point them out more particularly. In fact the delicacy of the arrangement was fully equal to the benevolent feeling which prompted it. The Rural Dean of Birmingham, who has the spiritual oversight of the churches in the district, moved a resolution, affirmatory of the principle that had guided the Recorder, and was seconded by a leading Unitarian; whilst the next, a vote of thanks to the same learned person, was moved by a highly popular Independent Minister, and supported by the High Bailiff. The whole proceedings were of the most pleasing character, and well calculated to call attention to the wants of society, and the need of every man's looking home, as well as abroad, to see wherein the present crying evils that afflict us may be removed; and all must try, all must persevere, knowing that the labour will not be in vain in the Lord. Let every parent, every master of a household, every employer of workmen and boys, remember, that, to him a great trust is committed, a talent given, which he is under the most solemn obligations unremittingly to improve. Let each man remember, that he is to answer for himself—he is to bear his own burden, that he must not, like the slothful servant, waste his master's goods, but so use them, that they may produce a large increase. If all would imitate the example of Mary, and do what they could—if each one would strive to mend one—how very different would be the aspect of human affairs? None would hurt or destroy in all God's holy mountain. Hasten, O Lord, this blessed millenium! *Amen, even so, come quickly Lord Jesus.* T. B.

UNITARIANISM *NOT* INFIDELITY,

A REPLY TO IMPUTATIONS MADE BY THE HON. AND VERY REV. W. HERBERT, DEAN OF MANCHESTER, AT A MEETING OF CLERGYMEN AND OTHERS, HELD ON TUESDAY EVENING, APRIL 18. 1843, IN THE CORN EXCHANGE, MANCHESTER,—

FOUR DISCOURSES, BY THE REV. J. R. BEARD, D.D.

NO. II.

By their fruits ye shall know them.—MATTHEW, vii. 20.

ONCE more, my Unitarian friends, have we engaged in the solemn duties of praise and prayer, have invoked the Creator of the universe, besought his favour and assistance, confessing our sins, imploring pardon, and ascribing every good gift, whether of "mind, body, or estate," to his spontaneous and unpurchased goodness. But another name has mingled with our utterances, another's glory has been indirectly sought; in the acts we have just performed, the thought of another being has stirred and warmed our hearts, and we have felt ourselves borne up towards the Infinite One, by the image, by the sensible excellencies, by the divine love, by the spotless sanctities of that other,—who is he? Jesus, the son of man and the son of God. In the name, and as the disciples of the Saviour of the world, we have worshipped his Father and our Father, his God and our God. In his name, and for the furtherance of his sacred purposes, has this building been raised and set apart from mere worldly interests. In his name, and to advance his kingdom, we here periodically assemble, as minister and people, pastor and flock. Him we receive as the way, the truth, and the life, as our religious guide—our sole and sufficient religious guide. Him I habitually set before you as our common Lord and Master; Him you receive as head over all things to the church. To him I hold the spirit of God was given without measure, so that God was in Christ reconciling the world unto himself; in consequence of which the Lord Jesus Christ became the image of God, and in himself, as well as all that he did and taught, was the brightness of his Father's

glory and the express image of his perfections. What, therefore, Jesus taught we believe ; his spirit we regard as a manifestation of the Divine Will, and from the combined influence of his life and death, we learn that truth which maketh wise unto salvation, and strive, with the divine aid, to gain that power which conquers sin, death, and the grave. Thus Jesus, under God, is our Alpha and Omega, our first and last. If we want spiritual light, we go, not to creed-books framed by "art and man's device," but to the fountain of religious truth, the Holy Scriptures, which record the history of Christ, and the planting of his religion in the world. If we are perplexed with difficulties—if we are pressed with the question "What shall I do to be saved?"—if we are labouring under the consciousness of sin,—if we seek to know more of God, to acquire a fuller and clearer understanding of his providential dealings—whatever our spiritual wants, we go at once to Christ, that we may learn immediately of him, disowning all authority in the church but his, disregarding and disallowing the "gods many and lords many" which men have made to themselves, resolved that, whatever others do, for us and ours we will follow none but Christ.

And, from time to time, we are wont in this temple, consecrated to Christian purposes, to gather around the table of the Lord, in order to comply with his dying injunction, by partaking of the symbols of his death, desirous of humbly performing our part among his followers in showing forth that death till he come—of setting our seal to that new covenant which he ratified with his blood—and of encouraging those grateful emotions, that enlargement and elevation of heart, that refinement of thought and feeling, and of gaining that deeper insight into the spirit of the Saviour, and thus into the aims and tendencies of his religion, which ensue from this devout communion with Jesus.

Are these signs and tokens of infidelity? Are we in all this only playing a part? Or, if our sincerity is not impeached, is our light defective or erroneous? That it may be so we readily admit. Those errors and those defects we will gratefully hear pointed out,—truth is our only aim. To know Christ and the power of his resurrec-

tion we desire before all things. We plead for no infallibility. We claim no immunity from mistake. But why? Not because we are conscious of any defect, not because we suspect any error, but because we know we are mortal and may therefore err, and because we are most solicitous of keeping our minds ever open to fresh accessions of light, to fuller disclosures of the divine will, to brighter displays of the graciousness and power of Christ. But the fallibility which prevents us from dogmatizing, belonging as it does to others as well as to ourselves, ought to keep them from denunciation. After all their hard words, they may have less light, and less faith, less genuine Christian light and faith than we. At all events, if we in any way fall short of the full proportions of the Christian verity, we can see no way to supply our defects, or rectify our errors, at all comparable with a simple and unqualified adherence to the teachings of Christ.

If from public I ask the stranger to go with me into private life, the same doctrine and the same spirit will be found to prevail in our body. In whose name do we dedicate our little ones to the service, and implore for them the blessing of their and our Creator? In the name of the Lord Jesus Christ. When they come to the age of childhood, or pass into that of youth, and when youth undergo instruction in order to join with persons of maturer years in commemorating the dying love of the Saviour, what other book than the Holy Scriptures is employed, whether to quicken the infant or enlighten the youthful mind, or to prepare the Christian pupil for the sacred rite of the communion? What other religious guide than Jesus himself is placed before them? And by what other than the new and better way of the Christian covenant are they led to hope for pardon, or look for the means of peace? And, thus, throughout life, Christ is their Lord and Master, their hope, their teacher, their Saviour, and their judge. The prayer which bears his own name, and, with so much beautiful simplicity, breathes his spirit, they utter in the yet unformed and broken accents of their early childhood. His name they lisp night and morning at their mother's knees. His name they pronounce with reverence in

the robuster times of ripening boyhood. The furtherance of his kingdom on earth is made the central point, and the great object around which all their thoughts and feelings are gently and gradually led to converge. In health, their daily cry is unto the God and Father of our Lord Jesus Christ; in sickness, it is to the same refuge that they fly. If they call upon God in their privacy, it is in the name of his dear son; if they contribute their part to the offering of praise and adoration made on the family altar, they still think of Christ, study to learn of him, and pray that they and theirs may be his for ever. And so, when they proceed themselves to assume the responsibility of directing a family, at whose feet do they reverently sit, by whose spirit do they pray to be guided, in whose name do they beseech God to approve, bless, and sanctify their union?—Christ's. Finally, when heart and flesh fail, when all earthly good has lost its charm, when eternity is about to open on the sight, when death is at hand, and judgment near, what is their hope, their foundation, their trust?—The love of God in Christ. And when the bowl broken at the fountain is consigned to the earth whence it was taken, is there any voice of solace? Are there any whispers of hope? Does any light "rise and shine" around the dark and narrow tomb?—Yes, they are those which he gave who still by his ministering servant declares, "I am the resurrection and the life."

Surely all this wears any appearance but that of infidelity.

And why that gathering around you, my Unitarian friends,—why that gathering around you every Lord's day of the ignorant and forsaken young? Why those strains of devout supplication? Why that hymn of praise? Why now in its turn is every eye bent on its task? Why are so many tongues busy in communicating knowledge? And why are those of less tender years grouped with awakened ears, and listening eyes, around that venerable man, each holding a copy of the sacred book? Why?—because these teachers believe themselves to be engaged in performing a Christian work; because these children and youth think they are gaining a Christian education. Sacred and important

is the office you perform in your Sunday school, laudable is the spirit of self-denial which brings you to the employment, while others go abroad in pursuit of pleasure or indulge in ease at home; laudable, indeed, is the spirit which, after you have toiled hard six long days, the last of them the hardest and the longest, brings you on the seventh, the day of rest, to labour diligently, if not painfully, for others. But if Unitarianism is infidelity, then you are of all men most mistaken; for while you imagine you honour Christ, and serve your fellow-creatures, you in truth deny the one, and mislead, if you do not destroy, the other.

Another educational sphere presents itself to my sight. I see young persons, distinguished for excellence of character, intellectual ability, and long and careful training under the schoolmaster's hand, diligently employed in studies, all of which are designed and fitted to prepare them for the ministry of the gospel of the grace of God. I see an entire institution consecrated to this holy purpose. Towards it flow the contributions of the benevolent, around it the warm and fostering sympathies of good men gather and tarry; within its walls the learned teach, and the holy breathe forth a kindred inspiration. True, they do not neglect human learning; all the best lights of days gone by, all the best influences of the actual age are brought to lay their contributions before the pupils; but the entire of these appliances is so employed, so modified, so directed, as in their main object and great result to prepare these young persons, in the possession of free and enlightened minds, of pure, generous, and well-governed hearts, for the diligent study of one volume. What book is that? — The Bible, and, specifically, the New Testament. On this one sacred spot is all this power expended, are all these streams of light brought to bear. For what end? To explode its authority, and trample under foot the Holy One of God? I will not deny that these students of the New Testament are free and unshackled. I admit that they are charged to find and deliver in their verdict according to the evidence. Whatever their offering, it is that of unpledged and willing minds. Still, all these studies have an object; these youths are understood to

be preparing for a certain work. That object, and that work, is the ministry of the gospel of Jesus Christ, the son of God. And so let the result tell us what we aim at in these high nurseries of thought. The result? Look abroad over the land—this fair England of ours, which Unitarians love, ay, and would serve at as high a cost as those whose orthodoxy is without stain or reproach,—hundreds of teachers are engaged in striving to set forth the truths, to spread abroad the spirit and sustain the practices which characterize this Christian church; and so are they engaged, not for the love of the world, not to gain favour with the great, not to amass wealth nor live at ease;—were these their aims, they would, in truth, be of all men, since the days of Paul, most miserable. No; but to preach Christ, to proclaim the gospel in that way in which they have, under Providence, been led to understand the gospel, well assured and deeply convinced that gross corruptions of the gospel abound in the world—corruptions which conceal its beauty, curtail its power, and endanger its very being; assured also that the spirit of love and of liberty which they acknowledge, as their point of union and aim to further the great work of their lives, is either the very essence of the gospel, or will, in God's own time, lead men into all needful truth.

But I must go beyond the borders of England, if I would describe to you the great and various multitude who, by reason of professing the one grand disclosure of Scripture, the one sublime discovery of reason, the sole Deity of the Father of the universe, who is the Father of Jesus, are united and characterized as Unitarian Christians, and whom the papism of our Protestant establishment, and all other similar spurious infallibities, would brand with the stigma of infidelity. But where, in quitting our own land, shall I begin or end in the attempt to enumerate or describe the professors of Unitarianism? Let Scotland, among the last to acknowledge the one God and Father of our Lord Jesus Christ, take a position at the head of our list; for in being zealously affected in this good cause, her Unitarian churches have given a bright example, and every year her universities—the universities of this Calvinistic land

—send forth into our churches able ministers of the word of life.

If I cast my eye on Ireland, I find not only churches, but synods and communions, while they hold fast the liberty with which Christ has made them free, professing and labouring to diffuse abroad the solemn truth that God is no less One than good. And here I first meet with one of those greater differences by which the Unitarian body, "scattered abroad" over the world, are distinguished, as much as by their union and agreement in the doctrine of the Divine Unity; for these Irish churches, for the most part, hold opinions touching the nature of Christ, which raise him, prior to his birth, high in the scale of creation, if they, in some instances, do not place him within the awful sanctuary of divinity itself.

If from this green "isle of the ocean," I ask you to pass with me to the Continent of Europe, I find even France not without its witnesses to the proper unity of God; and Germany presenting in the general complexion of mind which ministers and people alike reflect, thousands who are in truth, if not in name, Unitarian Christians. But I must stop for a moment at two spots; Geneva, the birth-place of Calvinism—Geneva, which sheltered Calvin and burnt Servetus—Geneva, in face of whose history that dark, lurid fire-cloud rises, and for ever will rise, which bore up to heaven the testimony of that Unitarian martyr—this spot, the very position of which ought to have kept it free from the foul spirit of bigotry, whose near-ground of lofty mountains, and fore-ground of lovely waters and lovelier shores, seem to teach of themselves that it is in a spirit of liberty, and a spirit of charity, that the one Father seeketh to be worshipped—this city, once the stronghold of the narrowest bigotry, and the most gloomy doctrines, is now blest with the simple truth as it is in Jesus, and finds it is present peace, as well as life eternal, to know him whom God has sent, and his Father, the only true God. And in the very heart of continental Europe a community of Unitarian worshippers is found, whose history runs back to the first dawnings of the Reformation. Socinians are they termed of men,

Christians is what they wish to be found before the face of God. There too, as well as in Geneva and in England, I see the entire apparatus which is necessary for forming, building up, and sustaining churches in the name of Jesus Christ—"he is Lord of all." Rich, indeed, are the Unitarians of Transylvania in these human resources. I see the ordinances of baptism and the Lord's Supper regularly administered among them. I see the religious education of the young carefully pursued. I hear the public ministry of the word, conducted by men whose learning, and whose character, alike fit them for the sacred office. More still, a venerable college rises to my sight, and its ample library reminds me that its proprietors have a literature of their own creation—a literature whence men of distinguished acquirements have not been ashamed to borrow; and which, for its richness, variety, and soundness, may well make learned men, as learned men now are, blush if not despair. And what is more—these churches have a history which is full of moral heroism. The Unitarians of England cannot think of their lineage without feeling that the past irrevocably binds them to the assertion of religious freedom, by the holiest of all bonds, namely, suffering for righteousness sake; but the trial which our predecessors had to endure, was light, indeed, compared with the hailstones of fire which were rained on the Polish Unitarians by a persecuting and dominant orthodoxy. Would that the limits I have imposed upon myself, would suffer me to utter at least something more than this passing allusion.

But I must hasten to the transatlantic world. What is the sight? Still institutions which have all the appearance of taking their origin, and having their root, in the religion of Jesus Christ—colleges, schools, churches, the press, the pulpit, are all at work in every part of the United States, to disseminate abroad what are held to be the doctrines and the spirit of Christianity. And with what a diversity of operation. Here the work is done under the express name of Unitarianism; there under the designation of Universalism, because the churches so called make belief in the final restitution of all men to happiness and heaven, their great characteristic.

Here are churches which are reckoned by hundreds, and believers who are numbered by hundreds of thousands; Unitarianism in its essential features is preached with all the fervour, and much of the power, of Primitive Methodism, under no other distinctive name than that of *Christian* and Christianity. And there the fundamental principles of Unitarianism are seen in close, harmonious, and happy connexion, with more of the strictness of garb and precision of manner which marked the early Society of Friends, than can now probably be elsewhere found. This diversity of operation is, indeed, one great peculiarity of Unitarianism. Like the goodness of that Great Being for whose honour it is jealous, Unitarianism knows no limits but the visible church of Christ, and the known boundaries of the habitable globe. It may enter, it has entered into every Christian communion, and found willing pupils, no less among the lowest than the highest votaries of Hindoo idolatry. Even our own proud English Establishment not only has had Unitarian worshippers within its pale, and been largely indebted to Unitarian defenders of the common faith in Christ, but has seen her mitres worn by Unitarian bishops, and her pulpits now filled, and now resigned, by ministers of Unitarian opinions.

Yet, is all this only one large, complex system of infidelity? This profession—is it rotten at the core? This work—is it from below, and not from above—is it for Satan, and not for God? If this is infidelity, it is, it must, be admitted, infidelity of a very peculiar kind, such as was never before seen on earth; and the very hugeness and grossness of the mistake under which its adherents labour, would make a thoughtful man rather weep for their error than denounce them for unbelief. In truth, however, I seem to see at least one mark and sign of the genuine gospel in the detail now given. The Catholicity of Unitarianism speaks to my head, as well as pleads with my heart. That which may enter into all forms of the Christian church cannot, one would think, be entirely destitute of a Christian character, and may be, if not the very essence, yet an essential principle of the gospel.

And this, indeed, is the claim which Unitarians, both of recent and of primitive times, have put forth for their distinctive tenet. Their position is essentially a Christian one; they sit within the sanctuary, and with the holy oracles of God open before them, they maintain — they have always maintained — that the Trinity is not found in the Bible, but, springing from heathenism, was adopted by Councils, fostered in the schools, and completed only after the lapse of centuries; and that the doctrine of the sole Deity of the God and Father of the Lord Jesus Christ, is at once the express teaching of Jesus Christ himself, of all his Apostles, and was, moreover, the primitive doctrine of the Universal Church. I have intimated that this our position now, was the position put forth and maintained by the early Unitarians. In order that you may appreciate the force of the position, I must ask you to go back with me to the very cradle of the Church. Then, beyond a question, were there Unitarians. On this point ecclesiastical history gives the clearest testimony. That at first there were no other Christians than Unitarians, I will not assert, because, as such a fact would of itself all but, if not quite, settle the Trinitarian controversy, the position has been much disputed; but of this there can be no doubt, and to this I invite special attention, that the early Unitarians—the Unitarians of the second century—not only protested against the proneness which, not without fear and alarm, they witnessed in the Church to fall away from scriptural simplicity, and receive with welcome some taint from Pagan philosophy, but they distinctly asserted, that their view of God and Christ was the oldest, and was professed by the Church before an incipient Trinitarianism was at all known.

Now these facts are not adduced by me in order to prove the truth of Unitarianism, though I will not conceal my opinion, that they afford very strong evidence in its favour; but I must ask, whether they look like tokens of infidelity? Strange infidelity, indeed, is that which has always clung to the church of Christ, always professed his name, laboured in its way to promote his cause; studied to know his will, to breath his spirit, to conform in all things to his laws, and take no other

guide than he; which declares that if it is wrong none but Christ shall set it right, but that whatever light he shall disclose, it will most readily, and with profound reverence, receive; which offers itself not to impugn, but to reform the Church; which carries men not to the traditions of the elders, nor to the oppositions of science, but to the pure milk of the word; which aims not to destroy, so much as to revive, bringing back the virgin purity of the Church in order that, under God, Christ may be the sole authority with all who call themselves by his holy name. This system so far from its being infidelity to me, I love and cherish as primitive Christianity, or at least as containing more of the doctrine of the Gospel, and less of the rudiments of the world, than I can find elsewhere; and inasmuch as it admits and guarantees my right to receive more light, or even to follow a better way, the moment I can find it, I cleave to it with fervour, will diligently study to understand and set it forth, in its fulness as well as in its purity, and think myself honoured in being permitted to have a place among its humblest defenders.

For you, my Unitarian friends, what answer can you give to these unjust and unkind imputations? An answer is in your power, an answer which it will be difficult to gainsay. The earliest followers of your Lord were charged even with atheism. Why? Because they disowned the gods of heathenism. You, after a similar manner, are accused of infidelity, because you hold strictly and literally to the words of Christ and Paul, "there is one God and none other but he," "one God and Father of all, who is above all." The primitive Christians refuted the groundless charge by deed more than word; they were seen and read of all men, as devout and obedient worshippers of the great Creator, and the imputation of atheism vanished. So be ye servants of Christ, honour him in your lives as well as with your lips, take him for your guide in the world no less than in the church; make his aims your own, and study to be animated on all occasions by his spirit; then you will give an evidence of your faith in Christ, which at least society in general will readily acknowledge, and possessing the very essence of the Christian re-

ligion, will find abundant consolation. Should the mistaken or the bigotted still deny you the name which you value before every other, remember the words of the Lord Jesus, how he said, "By their fruits shall ye know them."

ENGLAND, OR PROPHETIC FRAGMENTS.

PART III.*

ADDRESS TO VICTORIA.

(*Concluded from* p. 63.)

THOU hast a mother's heart, VICTORIA, now!—
Hast press'd the first kiss on thy baby's brow;
And by the silken cradle of thine heir,
Felt the proud throbbings of maternal care.
And thou hast room for England's children; oft,
As to thine inmost chamber penetrates
The cry of anguish, at the palace gates,
Look on thine own fair infants, nurtured soft
Within the downy lap of tenderness;
And as thou clingest to their fond caress,
Be Heaven the witness to thy deep resolve,
On none the awful office to devolve
Of minister and counsellor, save they
Whose bosom's throne Heaven's strong compassion sway;
Whose firm, and high, and uncorrupted soul,
Beyond the reach of interest to controul,
Shall seek not power, with arrogance to claim
A coarse and heathen empire o'er the kind,†
Trampling the birthright of the free-born mind;
But with the single, ever righteous aim
Of Him who in the garb of lowliness,
Lived but to succour, and reform, and bless;

* Written Jan. 1842, for the Anti-Corn Law Bazaar, Manchester.

† Matt. xx. 25–28.

To save from bodily and mental ill:
Serving, not served, his Father's work fulfil.
With spirits taught of Him thy throne surround:
Yet where—oh where, by thee shall such be found?
And how shall weakness over strength prevail,
Evil is strong and fierce against the right,
And thou art young to grapple with its might!
And well may bid thy woman's nature quail
The storms and perils which thy path beset.
At fearful odds, thou combattest—and yet
Times have been when proud nobles bent the knee
To woman's vain caprice and tyranny;
And trembled while their inmost spirits made
Rebellion to the base submission paid.
And shall not Woman in her loftier hour,
Command with wisdom and superior power?
In majesty of goodness by her look
The presence of iniquity rebuke?
E'en wisdom's self, oft on the sacred page,
Holding high communings with the kingly sage
The form and attributes of woman wears;
Her treasures gathers, and her palace rears;
And summons Man to hearken to her speech.*
May she not still her ancient lessons teach,
In other palaces her steps be seen,
And counsel by the lips of Albion's youthful Queen?
And thou—thou hast a large and fearless heart!
Oh! bid them from thy presence quick depart,
Whoe'er would make thee to thy watch untrue,
And hide thy people's misery from thy view!
Of maxims fatal to thy country's peace,
Oh! should the tempter whisper in thine ear,
And while he seeks her treasures to despoil,
Would lure thee onward in the flowery race
Of pleasure, far from duty's sterner toil,—
With virtue's touch, as with Ithuriel-spear,
Repel him, that the Eden of thy land
May bloom afresh beneath her Maker's hand.
Yes, strong in lofty purpose, thou shalt frown
The iron bearing of Oppression down;

* Prov. i. 20; iii. 13—18; ix. 1—5.

And, with the gracious countenance of Hope,
Sustain the wretched with their ills to cope,
Till light once more arise in England's sky,
And the black clouds of destiny roll by.
Dark powers of evil may enclose thee round,
The hosts of Prejudice and Wrong abound—
Use the just influence God and man confer,
And thou shalt triumph for thyself and her!
Thy people's represented voice to meet
Come, and assume thy delegated seat;
There bid the States and Orders of thy realm,
Their dread responsibility discharge;
And ere the rising flood each height o'erwhelm,
The ark of safety entering, seek the large
And spreading tide of woe and guilt to stem;
And in their utmost agony of need,
The naked cover, and the hungry feed!
Thy people's prayer responsive shall be heard,
And, with a wall of love, their sovereign gird.
Come, with thy noble consort by thy side,—
Worthy his lineage to thine own allied,—
Great Frederick's name, on his ancestral tree:*
Who, when Religion's banner of reform
Shook in the blast of Superstition's storm,
Stood the firm friend of Luther and the free,—
A husband's voice shall cheer thee bravely on,
And hail thy victory, when the fight is done!
Lift up thine eyes, Victoria! canst thou count
The myriad legions compassing thy mount?—
The armament of Heaven—its shields of fire?—
The holds of Error at their touch give way,
Dissolving in the splendour of their ray.
Let the bright panoply thy faith inspire;
And in the strength of Goodness and of Truth,
Though threatening tempests have assailed thy youth,
While Britian's harp in weeping silence hung,
Or gave at best a low and moaning strain,—
Thy hand across its slumbering music flung,
Shall wake the full-toned melody again:

*The Elector Frederick of Saxony, from whose house Prince Albert is descended.

And as the burst of new-born harmony
Floats through the now serene and cloudless sky,
Catching the echoes of celestial spheres,
Roll the vast concord on through earth's unnumber'd years.

MIRIAM.

January, 1842.

Edward Wightman, the Martyr.

DEAR MR EDITOR,—One of my very humble contributions to your periodical has had attention called to it a second time. It appeared in the Pioneer for April 1843, and it has been criticised in the February number of a contemporary magazine. My respected critic has fallen into an inadvertence, not dissimilar to that which he supposed himself correcting. Bartholemew Legate was executed in March 1612, and not in the previous year, as Lindsey states.

The article "Edward Wightman, the Martyr," manifestly claimed historical authority no further than where it was fortified by notes. Perhaps some prosaic person may object—"what is its object then,—what is it worth?" I answer, that it was never intended to be read, like a page out of Neal's History of the Puritans. There are several kinds of criticism, and by no manner of means would that be the wisest which should propose to write an archaiological commentary upon Paradise Lost, or which should attempt to criticise the expulsion from heaven by the help of the Newtonian Theory.

There is evidently growing up, among Unitarians, a great interest in the lives and times of their predecessors. The Rev. B. Mardon has announced his intention of publishing a volume of letters by Lardner, Lindsey, Priestley, and others. He also announces that he is ready with a second volume of such a character, that I shall be very glad to see it satisfy a want, which I had myself purposed meeting. I mention here the Rev. Benjamin Mardon's projects, to commend them to the

attention of those of your readers by whom they have yet been unnoticed. But the same number of the Christian Reformer which announces the Rev. B. Mardon's literary intentions, contains also one of his critical opinions, which will be received as rather unsound. In reference to such papers as that upon Edward Wightman, the Rev. B. Mardon writes,—"I may venture to express the opinion that some mischief may result from the free use of fancy in connexion with historical facts, especially when truth and fiction are so blended together as to make it difficult to discover where the one ends and the other begins."

In endeavouring to apply to myself the caution here conveyed, I understood the words at first in their obvious meaning, which is, that it is dangerous writing in a certain manner, because an author may be misunderstood, just as it is unsafe to walk, because a man may stumble possibly. But, then, I thought that there was no particular "venture" in expressing such an opinion. So I sought for the intended meaning of the words, which I apprehend to be a dissuasive from employing the powers of the imagination upon historical subjects. Yes, that must be—it *is* the meaning, notwithstanding that Walter Scott's portrait, hanging against my cottage-wall, seems to me rather to frown at the thought!

"Mischief *may* result from the free use of fancy in connexion with historical facts." The mischief may be so unimportant as to be no mischief; but, then, Mr Mardon may be right, and the mischief may be serious. May be? I will acknowledge at once it must be very serious. But it is no wonder that I never foresaw the mischief, when the "open-eyed giants" of literature have been blind to it. Shakespeare had observed how dew-drops on a summer's morning show "like round and orient pearls;" but instead of being warned by the transformation which is wrought "within the pretty flow'rets' eyes," and which makes "it difficult to discover where" light begins and where water ends, he himself did worse, for he turned the deceptive light of his genius upon history, and all the bare and unmeaning facts which it shone upon have ever since glowed like gems of poesy. And, with similar mischief, nearly all

our poets are chargeable, from the last-born up to "Geoffrey Chaucer, clerk," who had, perhaps, half a sin the less for having

> ——————"left half told
> The story of Cambuscan bold."

In reading fables, it is very distressing to find how closely truth and fiction are blended together. Æsop and his fellow-fabulists should be listened to with great and never-sleeping suspicion. It is hardly a Christian duty to take every advantage of a Rabbi, or one might now object to the Jew, that many of his brethren have written apologues, in which they have made "free use of fancy in connexion with historical facts." Also in many of their parables, "truth and fiction are so blended together, as to make it very difficult to discover where" these doctors of the law speak from their historical knowledge, and where only as moralists. Had Dr Desiderius Erasmus foreseen this mischief, as he ought to have done, perhaps he might then have suppressed several of his works, and have forewarned his friend Sir Thomas More against having his ghost enticed into colloquies with Dr Robert Southey of Keswick. These conversations on the Progress of Society have been published; all people have read them, and know for themselves what a blending together they are of truth and fiction! One would not willingly acknowledge it, but still it cannot but be perceived, that, upon this ground, there is a little censure slightly applicable even to Bishop Jeremy Taylor. What an honoured name is his! What beautiful, pure, and happy feelings it calls up from the heart! What a spirit of truth, and love, and trust, its remembrance seems to diffuse all around one! It is eminently a Christian name, else in darker times it might have countenanced the cabalists in their strange belief that there exist certain words of supernatural power. It is a name never to be honoured enough! In pronouncing it, I often do so slowly, liking to retain it lovingly on my tongue. When I have been heavily oppressed with trouble, I have found that Bishop Jeremy Taylor's name suddenly occurring to my mind, and thoughtfully uttered, has momentarily re-opened in my soul the fountains of peace.

But I return to consider the evil resulting from the "use of fancy in connexion with historical facts." This is the mischief of the Divina Commedia! Messer Dante Alighieri was a "famous theologian," so that he ought to have known how mischievous were his wanderings through hell,

> "The devils marshalling themselves before."

For Dante was renowned for theology at Paris, and bore one of the highest theological reputations at the council of Constance. It is, therefore, very curious that no critic appears ever to have reproached him with the mischief he had done by publishing his journey up the steep of purgatory to where he "presumed an earthly guest, and drew empyreal air," especially as historical fact and poetic fiction are throughout blended so closely together. And this is the case even when he tells of what he saw through the nine spheres of Paradise, and in

> "That realm of holy triumph, for whose sake
> I oft lament my sins and smite my breast."

Alas! Walter Savage Landor, for those Imaginary Conversations of thine—four volumes of them—five! And that Citation and Examination of Will. Shakespeare! And thy Pericles and Aspasia! And that book Pentameron, with its appendix Pentalogia, besides papers of a like order in Blackwood and elsewhere! Thou hast made thy characters speak very beautifully, it is true, more nobly than most of them ever spoke themselves. But, alas!—why you do not care—you are laughing, and are going to say, "What does it matter who says the good thing, so it be said; or how it is said, so it be understood?" Nor to my mind does it matter at all; personate any body—John Luther, Petrarch, Will. Shakespeare, any body: only, Walter, do talk!

There is an imaginative use of historical facts, which is perfectly legitimate. There is a book lying open on my table—it is Madame de Stael's Germany; and accidentally my eye has fallen upon a passage which is a little in point, and from which it would appear to be Madame's opinion that facts can be used aright only by imaginative minds. Referring to those who despise the uses of enthusiasm, she says, "They think by that to

display a precocious force of reason, but it is a premature decay of which they are boasting. They treat talent like the old man who asked, 'if love still existed.' Deprived of imagination, the mind would gladly treat even nature with disdain, if nature were not too strong for it."

And now for one serious word concerning the "free use of fancy in connexion with historical facts." There is, of course, a proper and an improper use of fancy in such connexions, but, nevertheless, its use is necessary. The worst histories are written by the mere chroniclers; the best are the works of men who, possessed of strong reasoning faculties, have been also largely gifted with the rarer and beautiful powers of the imagination. The mere chronicler reads off a list of dates, charters, and names, and that is his way of making you feel how your fellow-men lived in ages past; which is about as wise as undertaking to give an idea of the Alps by means of a piece of granite, a handful of moss, some sand, and a blast of cold air. The worth of a historian consists in his power to interpret historical facts, and to tell what state of feeling, manners, and society they betoken. A man may be called a naturalist, because he possesses a well-stored museum; but both he and his fossils together are little compared with the Baron Cuvier, who could infer from a few remains of an animal what it was originally in size, appearance, and habits. We have no idea how a man lived, looked, talked, and worked, by merely knowing a few grave-stone facts, such as when he was born, and on what day he died. The sure historian never omits these, but he supplies further knowledge, and breathes into historical facts that "informing spirit," which, when they want, they are quite worthless.

The object of all history is to make us understand how our fellow-beings thought, felt, and acted, in ages past. And, for this purpose, such papers as Edward Wightman, the Martyr, have some value when well written. In this kind of writing, I do not mean to say that my first attempt has been any thing else than very feeble and very unsuccessful; but I do say, that many of Walter Savage Landor's pieces have a historical value, although not possessed of a historical appear-

ance. And after all, the men of past ages no more lived by chapter and section than we do. We arrange their actions in books, page one, two, three, and so on; but they were not done after that fashion. There never was a time when our ancestors lived in paragraphs, although for us to write of them in that manner is convenient. But, as I said before, the purpose of history is to revivify the lives of the dead; and it is not saying too much to assert, that there have been Imaginary Conversations written, which are "as good as true," and truer than many histories.

Mr Editor, it is very true, likewise, that "Edward Wightman, the Martyr," was copied from yours into another periodical, and also that a third magazine has twice contained remarks upon the article. I have, therefore, no particular claim on your editorial compassion; but I send you these remarks for insertion in the Pioneer, because of your kindness I have had experience, and I am at present rather too distrustful of myself to make, without pain, trial of another person's courtesy, so long as I can rely upon yours for the publication of this letter. I am, &c.

WILL. MOUNTFORD.

King's Lynn, *Feb.* 9. 1844.

MOURN NOT THE DEAD.

OH! mourn not the dead; from their labours they rest,
In the spirit-land, happy and free;
Through the portals of death they are gone to the blest,
And blest they shall evermore be.

Oh! mourn not the dead;—neither turmoil nor strife
Shall again e'er embitter their hour;
They have passed through the floods and the breakers of life,
And live where no sullen skies lour.

Oh! mourn not the dead;—the corrodings of care,
Like a worm in the flow'ret's fresh bloom,
May never unpitied, unmarked, mantle there,
And the loved and the lovely consume.

Oh! mourn not the dead;—no oppressor's hard hand
Do their souls in their agonies tear;
They have reached their own home, their own father-
land,
Nor oppressed nor oppressor dwells there.

Oh! mourn not the dead;—they can sorrow no more,
Nor the anguish of evil endure;
Their foes they have braved, and, victors they soar,
'Mid the tearless, the sinless, the pure.

Oh! mourn not the dead;—fast the hour draweth nigh,
When we too to them must ascend,
And happier, holier, partake of their joy,
Through Jesus, our Saviour and friend.

T. H.

EDINBURGH, Jan. 24. 1844

THE ADVENTURES OF JOHN HOPKINS' DAUGHTER LUCY.

NO. I.

JOHN HOPKINS was now infirm, and well stricken in years. He felt that but few more days would be his portion in this world, and he sighed not at the thought, for he was weary, and then rest is sweet. All his large family had now left him, and were pushing their way among the crowded walks of this busy life. He had heard of their success, and was glad that they would no longer need or miss his helping hand, save one fair child, his youngest daughter. She had refused all offers of protection and assistance from others, that she might tend the declining health of her beloved parent, and when he smiled upon her, her heart leapt within her; and though he sometimes said, "Go, my Lucy," she ever answered, "Not yet, must I, Father?" and the old man kissed his darling, and said she might stay a little longer.

But now his heart was filled with sorrow when he thought of the desolate condition of his faithful child, for he knew how pure and bright was her innocent soul; and when he looked out on the vast world, he saw that its busy traffic splashed and stained all passengers

unheedingly, and that the shadows of its rising mists fell gloomily over all. When he should be laid to rest in the silent grave, and his memory should fade away among those who now looked upon her kindly, how sad would be her lot! The thought was bitter upon the old man's heart, and a tear rolled down his furrowed cheek. But suddenly his dimmed eye was lighted by a gleam of hope, and he spoke aloud, "I have a friend," said he, "who will not be wanting in my hour of need; 'tis true he is of wayward temper, but World's-opinion has known me long, he will not surely refuse to guard my child when I am gone." And now the setting sun told that the time was come for their evening meal, and Lucy's light figure came bounding up the garden walk, while the soft breezes played among her curling tresses; and her father looked upon her with the thought of happy pride, that her loveliness would find swift favour from his friend.

A few more summer days, a few more evening walks had he with his child, ere John Hopkins could find it in his heart to tell her of the time when they should be no more together, and then she wept upon his shoulder, and said when the grave closed over him, none would she have to care for, and soon she should come and lie there too; but he told her nay, that she was young and healthful, and that God had given her more work to do ere He should take her home; "and now listen to me, Lucy, for I have much to say to you. I was very sad to think that soon you would be left alone, till I remembered me that I have still a true friend, who is wise and prudent, and with him I will entrust my child." But Lucy could not stop her tears, and for the first time, her father's words of kindness brought no comfort to her heart. And he spoke on, till the tears started to his eyes also, and flinging his arms around her, he prayed aloud to God to look down upon, to bless and comfort his poor child.

He died. The grave closed over his wearied frame. Lucy lingered yet beside the fresh hillock that contained his mortal remains, on the evening of the day they were laid there, when the old man her father had told her of, arrived.

World's-opinion had received John Hopkins's message and request, but he had not hurried to comply. "Time enough," said he, "we'll see about it." As she raised her head at his approach, her tearful eyes called pity to his heart, for though time had dulled his senses, and taken all acuteness from his feelings, the sight of deep grief was never met by him with stern indifference. He took in his arms the mourning child, and his kindness was so like her lost parent's, that she felt comforted. He spoke of him who was gone, as his cherished friend; recalled the days of their former intimacy and affection, and even mingled his tears with Lucy's. Her young and pure heart warmed towards so kind a friend, and the sweet hope sprung up in her soul, that she might yet love, and be loved by him. World's-opinion said that he must now take her to his own home, for that now her father was gone, she should dwell beside himself, and find all protection from his care. "I have many children, who will love you, Lucy, and make you happy; weep not, soon we shall be all good friends."

Lucy tried to conceal her tears, to prove her gratitude, but it was a sad hour when she left her childhood's home, and bade adieu to the scene of every early joy, and cherished memory. She hastily made up her little packet, and though there was not much that she could call her own, she did not forget one precious book that her father had bade her never part with, which he had told her would guide her to a country where they should never part again.

Confidingly did she rest her tiny hand upon the arm of her robust companion, as she walked beside him, and her spirits rose when he answered the enquiries of her innocence and ignorance in a kind and gentle tone, and bade her mark what he thought most worthy of attention on their way.

She looked upon magnificent mountains, and towering forests, and her exclamations of delight seemed to gratify her new guardian; yet ever and anon a cloud came upon his brow, and he had a frown that she had never seen upon her father's countenance, which brought a trembling pain about her heart.

The night approached, and Lucy was weary; she thought to have reached the end of their journey sooner, for World's-opinion had represented his home as not far distant, yet the shadows came down upon them, and he seemed not to heed the failing steps of his timid companion. He had shaken off her hold upon him, and it seemed to her as though he strode away faster, and yet faster, while she sought in vain to stay his haste, or to maintain her place beside him. And at last he was quite gone, the darkness of night had fallen upon their pathway, and Lucy was left alone. The desolation of sadness came over her spirit; her voice refused to utter the mournful wailings that alone would have expressed her grief, and in the utter stupefaction of the hour, she sunk upon the cold, damp ground, and sobbed herself to sleep.

TO THE EVENING STAR.

"The glorious host of light
Walk the dark hemisphere—
All through night's silent watches, gliding slow."

Ten thousand eyes shall greet thee, lovely star!
Ten thousand hearts respond to the deep thoughts
Thou dost awake within the soul of man!
Myriad beings erst in whose bosoms throbb'd
The pulse of life, with rapt'rous gaze imbib'd
The light of beauty from thy glitt'ring disc:
All who have survey'd—all who conscious view
Thy hallowed radiance now—have passed—
Are passing onward to their destin'd goal;
But thou outliv'st them all, and wilt survive!
A saint-like halo wreaths thy queen-like brow:—
Man looks to thee 'mid peril and despair,
As to some guardian angel, strong to save!
In thee, as fairest of night's starry train,
O may we not with Faith's bright eye discern,
Or deem, without irrev'rence, that we see
Some *shadowing forth*, imperfect though it be—
Of light Divine, love, peace, and purity?

E. W. G.

REVIEW.

Religious Union, with Intellectual Freedom: A Letter addressed to the Congregation Worshipping in the Unitarian Chapel, Union Street, Glasgow. By John Taylor. London, J. Green; Glasgow, J. Hicks.

The perusal of this letter has given us deep and heartfelt sorrow. We sincerely regret that an individual who had devoted himself to the Christian ministry, should have seen cause to abandon Christianity as a divinely originated and miraculously attested religion. We lament that one who was associated with us in the faith in Christ, as held by Unitarians, should have relinquished the conviction which he formerly entertained of its being "*necessary to perfection of character.*" We grieve for the injury which such an occurrence will inflict on a cause increasingly dear to our souls, because increasingly indentified in our judgment and affections with the entire teachings and spirit of Jesus; with the character of God as developed by the Christian revelation; with the consolations, faith, and hopes of the Gospel; the brotherhood and immortality of man, founded on the paternity of Deity and the resurrection of Christ; and indissolubly united with the lasting improvement, freedom, virtue, and happiness of the human race. But we feel assured that that injury will be but for a season, and that, ultimately, under the overruling providence of God, it will issue in good. Ignorant or prejudiced men may profess to see in such defection the natural tendencies of Unitarianism, but in such assertions they manifestly know not what they say, nor whereof they affirm. Facts are in direct opposition to their theory, and exceptions only substantiate the rule. Others will be led to perceive and acknowledge the injustice of classing Unitarians with Deists; that there is in reality a great gulf fixed between those who gratefully acknowledge and follow Jesus of Nazareth as "the Way and the Truth," "the Resurrection and the Life;" who with apostles believe him to be "the Christ, the Son of the living God;" "approved of God by miracles, and wonders, and signs which God did by him," and "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead;"—and those who, with the author of this letter, conceiving "that Truth is a higher word than Christianity, and Moral Excellence a nobler bond than the name of Jesus,"

affirm that " a historical religion such as Christianity," " cannot be" " insisted on" " without absurdity ;"—who therefore do not " blindly submit to the authority of Jesus," are " *not*" disciples " of his in a *sense different from that* in which" they " may be" disciples " of *Newton*, or *Plato*, or *Socrates ;*"—who " cannot believe in a miraculously attested revelation ;"—who consider " the records of Christian miracle" " of no importance to religion, " " things of trifling import," nay, in certain aspects, " exerting a most unhappy and injurious influence on society," and " when held up as essential parts of true religion," as " unmixed evil ;" who think " there is no connection, logical or otherwise, between the resurrection of Christ (admitting it for argument's sake) and the general immortality of man ;" and who aver, that " whether any one, therefore, has walked on the water, or has risen bodily from the tomb, are not matters either indispensable to religion, or particularly connected with it—any more so, indeed, than are the tales of the Koran."

And yet two parties, entertaining such diverse views, and principles, and hopes, are expected, by the author of this Letter, to exhibit the spectacle of " religious union with intellectual freedom ;" and the former are to be branded " as narrow-minded, as rigidly sectarian, as opposed to free, mental, and religious cultivation, as any to be found within the limits of other sects," if they will not submit to such an unnatural union. And this, too, in the face of the motto on his own title-page, which points out as one of the " *false peaces* or unities," the being " pieced up upon a direct admission of *contraries in fundamental points*!"

There can be no mistake in the judgment of any person acquainted with the principles of Unitarians, whether of ancient or modern times, that an individual holding the sentiments expressed in the quotations we have made from the Letter before us, has ceased to be a Unitarian in the sense in which the term has commonly been applied to believers in the Oneness of Deity, as disciples of Christ, and believers in the divinity of his mission from the Father of mercies. There is, we know, a sense in which a Deist, a Mahometan, a Jew, may be called Unitarian ; but Unitarians as a body of Christian believers, holding with their Trinitarian brethren the plenary inspiration of Jesus of Nazareth, together with his miraculous character and works, taking the Bible as their directory and guide in sacred things, and believing in the immortality of man through the death and resurrection of Christ, have ever been distinguished from other Christian believers, simply by

their interpretation of the Scriptures, and constituting, notwithstanding that difference of interpretation, an integral portion of the family of Christ.

If the use of words be not to mystify and mislead, there can be as little doubt, that a person holding the sentiments avowed in this Letter has ceased to be a Christian. For a man to call himself a Christian, who "is not a disciple" of Christ, "in a sense different from that in which he may be a disciple of Newton, or Plato, or Socrates;" who, though he may perchance believe—on the authority of that historical evidence, on which he says it is an "absurdity" to rely in proof of Christianity—there was such a person as Jesus, yet denies that he was *the Christ*, the anointed of God, is to employ language in a most unjustifiable and perverted sense. No rational, single-minded man can think "it worth while to contend for a name," when he has abandoned that of which the name is significant.

We have no quarrel with the author of this Letter for following the convictions of his mind, nor for the free utterance of these convictions after their deliberate formation. As an honest man he could do no less. We value the right of free inquiry, whether its exercise lead from or to our religious communion. We regard it as a sacred and inalienable privilege of man. But all privilege implies corresponding obligation; and the performance of duty is, in every case, necessarily accompanied by temptation, difficulty and danger, liability to error, and mistake of judgment. We accord not our respect, in any instance, to mere coincidence of opinion. Our human sympathies go forth freely to all men of all parties, who reverence God and work righteousness. Yet feeling as we do the unspeakable consolations of the Gospel of the grace of God; looking to Christ Jesus as the author and finisher of our faith in God, our Father, the universal Father; our faith in man, our knowledge of moral duty, and the terms of acceptance with the Holy One, through his boundless mercy receiving our efforts for amendment and newness of life with favour and blessing; relying on the resurrection of Christ, as the only sure and abiding proof of immortality—we cannot but express our sorrow that any individual who aforetime valued Christ and Christianity as "the power of God and the wisdom of God," should have been led to exchange the priceless riches of a divinely attested revelation from God, for what he imagines to be "other just, and philosophical, and charitable principles, which cannot, without violence, be educed from it."

What are the principles, "just, and philosophical, and charitable," adopted in preference to the life-giving instruc-

tions of the Saviour of the world? The definition of religion in the Letter is as follows:—"Religion consists in the exercise of gratitude, reverence, and trust, of admiration and love, of submission and obedience to the Supreme Ruler; sentiments which, where genuine, inevitably produce kind and virtuous affections towards men." From whence are these sentiments derived; on what authority or foundation do they rest? It is affirmed in the Letter,—"We form, for instance, by experience and the constitution of our nature, ideas of justice, kindness, and mercy; we find ourselves under the Divine government treated with justice, kindness, and mercy; we naturally attribute, therefore, these qualities to the Supreme; we are affected accordingly, and recognising all men as God's offspring, we feel that gratitude and love to Him require us to be just and kind to his creatures." But are these statements correct? Do "experience and the constitution of our nature" always utter the same testimony? Are the "ideas of justice, kindness, and mercy" the same in the New Zealander as in Socrates, in Cicero and the American Indian? All men are "under the Divine government," but the conceptions of that government and of the Great Being who wields it, are as diverse in different climes and ages as the customs and dwellings, the barbarism or civilization of the different inhabitants. Even in the present day, the teachings of creation, in regard to the existence of a Great First Cause, are diversely interpreted. Whilst enlightened by Christianity, one finds God "and good in every thing;" another descants "on the insufficiency of physical facts for establishing the *continued* existence of the Deity."

It is admitted by the author, that, "without doubt, a certain amount of theology is necessary to religion; or, in other words, certain propositions concerning the Deity must be perceived and acknowledged before certain affections can spring up." "A belief in the existence and moral perfection of God, in his universal providence, and in the dependance of man upon him for all blessings, is essential to monotheistic religion. Without a reception of these propositions, the religious affections cannot spring up or find nutriment." And where is this "certain amount of theology" to be found? Will Nature impart it to man? A most appropriate answer to this and similar questions is furnished in the following statement, by the Rev. E. S. Gannett of Boston, the colleague and successor of Dr Channing.—

"Natural religion, in its concrete form, is the amount of instruction which man, in the fair and full use of his powers,

might derive from nature, independently of revelation. It is, therefore, manifestly wrong, in determining what nature teaches, to borrow from Revelation assistance in studying its lessons." "As a science, the first and greatest of all sciences, religion includes four branches of inquiry. It undertakes to solve four problems, for which a solution can be found nowhere else.' "The universe, life, duty, sin—these are the titles of the chapters into which we divide the subject of religion. The universe, whose author is God; life, whose explanation is immortality; duty, whose index is the Divine will; sin, whose conqueror is Divine mercy. Now, how far does natural religion write out either of these chapters?

"First, of God nature speaks intelligibly and decisively. It proclaims its Author. To one who examines and reflects as he ought, the universe furnishes its own explanation. The works of God bear witness concerning him. They affirm the intelligence, benevolence, and unity of their Cause." "The infinity of the divine attributes must be established by another kind of proof; and this is found in those elements and laws of the mind which conduct us by a sure, though somewhat refined course of argument, to the conclusion that God possesses all the natural and moral attributes which can be ascribed to a Being of infinite perfection. The being and perfections of God are doctrines of natural religion, legitimately deducible from the physical and spiritual facts of the universe."

"But with this class of truths ends, as I think, the positive instruction of Nature upon the themes included under the survey of religion. Upon the next inquiry—life—it does not adopt that tone of decision with which it proclaims the Divine existence and unity. In regard to the Providence which watches over the life of man it does not speak in an unambiguous voice, and respecting immortality it presents only probabilities in opposition to the facts, of silence and decay, which belong to death. I suppose that on this point it is particularly difficult for us to define the exact import of the teachings of Nature; since it is almost impossible to lay aside, even for an hour, those associations with which early discipline bound faith in immortality around our hearts. But what stronger proof do we need of the insufficiency of the argument for immortality which can be constructed without the aid of Revelation, than the fact, known to every student of classical antiquity, that while the popular mind embraced without examination a doctrine so welcome to one ever walking, with those whom he loves, on the brink of an unfathomable

abyss, they who sought out the grounds of such a persuasion, the philosophers of the ancient world, sighed for a firmer basis than they could discover for their hopes? Nay, when we listen to the elaborate and ingenious reasonings with which the lecturer on Natural Religion attempts to build up faith in the immortality of man, do we not perceive their want of an unassailable stability, and feel a secret joy that so insecure a fabric is not our only refuge from the anguish of doubt? Intimations many and strong does Nature afford in behalf of such a faith, but along with them start into view those appearances of the death-chamber and the grave, which it requires a direct voice from Heaven to pronounce only superficial.

"As on this subject the teaching of Nature is uncertain, in regard to duty its instruction is imperfect. We are not indeed left without some knowledge of the Divine will, for the laws which our Maker has written on the human heart are recognised as his; and they bear a character of authority to which we cannot be blind. But the instruction is incomplete; how incomplete, I need not attempt to show. Suppose only that all the assistance in determining what is right and good which we have derived from the discourses and life of Christ were withdrawn, and the impressions which his history and Gospel have made upon us were effaced from our minds; and you may be able to estimate the comparative inadequacy of the information which we might draw from other sources, as the foundation of our moral judgments and the occasion of calling conscience into exercise. Conscience, it must be remembered, does but enforce the necessity of obedience to convictions of right. Upon the soundness of those convictions it is not its office to pronounce sentence. Man's moral nature renders him amenable to law, and to a certain extent makes him a law unto himself; but it falls far short of disclosing to him the length and breadth of Divine commandment, by which his life must be regulated.

"If upon these two last topics of religious instruction the teaching of Nature be obscure or incomplete, upon that whi h remains to be considered it will be found, I believe, that Nature is silent. Neither reason nor experience enables us to lift the veil from the portentous mystery of sin. Man has in all ages felt its oppression and trembled at the thought of the displeasure which he knew it must provoke. Hence has he sought means to avert the anger of the deities whom he worshipped. Costly sacrifices have been laid on their altars, and the blood of human victims been poured out for propitiation. Bodily

penance has been voluntarily inflicted, and patiently and long endured. Yet by such means he has dared only to *hope* that he might obtain forgiveness. Mercy is not included among the terms of Natural Religion. Nor does it belong to this teacher to give man the aid which he needs in raising himself from moral degradation to spiritual life. Sin not only shuts out confidence in the efficacy of repentance ; it impairs the native ability of the soul, so that it is far more difficult to retrace the steps of error than to persevere in the right path. Special assistance was needed to overcome the difficulties of a return to virtue. It is Revelation alone that holds out the promise, or unfolds the conditions of pardon ; that offers the sinner the armour, or enables him to gird about him the strength, which will be demanded in the conflicts that lie between his present servitude and his final redemption."

" Nature does not answer questions which man proposes with all the curiosity of a perplexed and suffering soul. It does not dispel the mystery which overhangs life ; does not present a sufficiently comprehensive law of duty ; does not show a remedy for the greatest and most extensive of all evils, sin. Man cries out with unsatisfied impatience, or groans in speechless agony, over these dread problems of his humanity. From the ancient world came the sound of ignorance and want, like the moan of childhood weary and lost amidst the perils of the wilderness. Through ages of gloom and fear, of alternate belief and scepticism, of conflicting hope and despair, that sound rose up, and from the walls of the past its echoes still fall upon our ears. I know there was faith in another life among the ancients ; but it was not, I repeat, a faith which would bear the test of examination. It was not a faith on which Cicero could lean in his hour of sorrow. It lacked certainty, *it lacked certainty ;* and without this it was a poor, poor solace for the bereaved parent or the orphan child. Take from me the loved and the honoured, who make the earth pleasant to me, from whom home derives its joy, and life its sweetness, lay them in the grave, and then offer me comfort in the *probability* that death has not devoured their essential being,—you mock my grief by the vain attempt at consolation. I want certainty, not probability. I want the faith which is " the evidence of things not seen," as well as " the substance of things hoped for,"—the faith which Revelation only can give. I know you may find in the writings of Pagan moralists many excellent maxims, and much concerning duty and happiness that a Christian is glad to repeat as a lesson to

his own conscience. But why did not this ethical wisdom produce any effect! Why was it to the people at large, and even to the disciples of these extolled teachers, like a strain of soft music in a twilight hour,—a soothing, but a passing breath? Because it had not the character of *authority*. Because it did not bear the mandate of Heaven. Because they who heard traced it to no higher than a human origin. When the Prophet arose whose preface to every exhortation which fell from his lips was, "Thus saith the Lord," the people acknowledged the force of the instruction; when *He* appeared who spake "as one having authority," they "heard him gladly," and the sound of his words has gone through the world, bearing an efficacy that has regenerated communities. I know that men sought in various ways to appease the fury of the gods and to soften the voice of condemnation within their own breasts, giving even "the fruit of their body" to purchase forgiveness "for the sin of their soul." But I do not learn that the Heathenism of ancient or modern times found satisfaction in these acts of sacrifice and self-denial. They were only the signs of a guilty conscience, not of a heart restored to peace.

"Great and terrible wants then remained and always must have remained without relief, if a supernatural revelation had not been given. Natural Religion is essentially defective. But its insufficiency supplies an argument of great force in favour of Revelation. It renders a revelation probable, if not necessary to the vindication of the character of the God whom it describes from the imputation of unfaithfulness to his own attributes. In other words, a revelation is needed to save Natural Religion from the absurdity of self-contradiction. In its own character, therefore, the latter contains a prophecy of the former. And what a lesson of gratitude does it teach to them who enjoy the influences of truth and grace that have come through Jesus Christ. The poverty of the world before the entrance of the Gospel does but make our abundance more manifest. As the uncertain help of the stars causes the traveller to rejoice in the light of day, so should the obscurity in which men groped during the long ages before Christianity, awaken in our hearts a thankfulness beyond language for him who is the Light of the world,—its Light and its Life also."

"Not only the principle of a progressive instruction for the race, but the actual history of that principle, as it is recorded in the Bible, illustrates the Divine Wisdom. The special interrupted the course of the ordinary at the right

moment. The supernatural came when the natural had proved itself inadequate for the guidance or help of man in the midst of the difficulties which he had accumulated about himself, and when the world was in the best state of preparation to receive a messenger from Heaven. Christianity was not an accident, nor the fruit of an arbitary decision; but the accomplishment, in the fulness of time, of the beneficent purpose which the Creator entertained when he made "the first man Adam a living soul,"—of leading the race along the path of experience till they should welcome that "Son of Man" who should be "a quickening spirit" to their depressed and toilworn energies. The Mosaic economy was not an episode in the history of religion, but an essential and necessary part. Judaism finds its explanation in Christianity. It was needed as a passage along which the human mind should advance from the delusions of Paganism to the convictions of Christian faith. Judaism without Christianity would be an inexplicable phenomenon. Christianity without Judaism is hardly conceivable. Moses and the Prophets came to prepare the way for Christ. Christ came when the preparation which they had made was complete. To regard the history of the Old Testament as having an interest only for the people whom it describes, seems to me not less irrational than it is foreign from the associations of the Christian Church. As a part of Divine Revelation Judaism belongs to Christianity as much as a suitable entrance belongs to a building intended for common use."

"The whole is needed. The whole should be accepted. Let no one lay rash hands on any part of the structure whose strength lies in the symmetrical adjustment of its several portions. Natural Religion cannot bring its eternal principles to bear upon human affairs without the aid of Revelation. Revelation cannot address a single appeal to the human being without adopting as its own the principles of Natural Religion. Through twenty-five centuries of the world's experience was the teaching of Nature tried, and it was found insufficient for tempted, struggling sinful man. Through fifteen centuries more were the two great characteristics of the Jewish Law and history, to-wit, the republication in a positive form of the doctrines of Natural Religion, and the introduction of a supernatural proof in favour of religion—through fifteen centuries were these, the essential points of Judaism, which constitute its permanent value, while all else that belonged to it was transitory in its nature and subsidiary in its design—through fifteen centuries were these preparing the way for Him

who should complete the instruction which it was necessary for man to receive on his way to heaven. Through eighteen centuries has Christianity, concluding and comprising all other instruction, been in the world, and though that law of the Divine Providence which rebukes human impatience by what we are apt to account the slow realization of the Divine purposes has been in force here, yet what conclusive and abundant proof has it yielded of its sufficiency for those practical ends in respect to which Natural Religion had proved its own incompleteness. It has solved the problems whose unexplained magnitude embittered life. It has led multitudes to an elevation of character overtopping what was reached in ancient times, as much as the Andes of the Western continent the heights of Parnassus or the mountains of Lebanon. It has still kept in advance of the loftiest attainments of the wisest and best of them who have submitted to its discipline, and has shown its ability to conduct the race to a state of intellectual and moral development inferior only to our conceptions of angelic life. Such have been its effects. How much wider and deeper an action it is suited to exert upon society and humanity, it is not difficult to forsee ; yet who shall be bold enough to describe ? Nature and Revelation, the mightiest influences that can reach the soul of man or affect the destiny of the world, are made one in Christianity. ' What God hath joined together, let not man put asunder.' "*

The Author of the Letter affirms that " a historical religion (such as Christianity), if its historical character is to be insisted on, is, therefore, quite unsuitable to the generality of mankind, who have neither the leisure, nor the ability, and certainly not the opportunity to satisfy themselves with respect to its claims." In other passages, also, the author magnifies, by unsupported assertions, the difficulties attendant on examination of what he styles the " unwieldy evidences" of Christianity, and affirms that " the great body of men" " is incompetent to form a decision on either side." Happily, these assertions are most incorrect representations of the actual facts. Men in every respect competent to judge of the subject have arrived at totally opposite conclusions from these. Dr Channing, whose name can never be mentioned without veneration, with equal truth and beauty has given as the result of a long life of personal experience of the soul-sustaining power and verity of the Christian

* Dudleian Lecture, College Chapel, Cambridge, Massachusets, May 10. 1843.

faith, his testimony to its universal adaptation to humanity. "It is founded in our nature; it meets our deepest wants; *its proofs as well as principles are adapted to the common understandings of men.*" "Since its introduction, human nature has made great progress, and society experienced great changes; and in this advanced condition of the world, Christianity, instead of losing its application and importance, is found to be more and more congenial, and adapted to man's nature and wants. Men have outgrown the other institutions of that period when Christianity appeared; its philosophy, its modes of warfare, its policy, its public and private economy; but Christianity has never shrunk as intellect has opened, but has always kept in advance of men's faculties, and unfolded nobler views in proportion as they have ascended. The highest powers and affections which our nature has developed, find more than adequate objects in this religion."

"The fitness of our religion to more advanced stages of society than that in which it was introduced, to wants of human nature not then developed, seems to me very striking. The religion bears the marks of having come from a Being who perfectly understood the human mind, and had power to provide for its progress. This feature of Christianity is of the nature of prophecy. It was an anticipation of future and distant ages; and when we consider among whom our religion sprung, where, but in God, can we find an explanation of this peculiarity?"

"Christianity sprung up about eighteen hundred years ago. Of course its evidences are to be sought in history. We must go back to the time of its birth, and understand the condition in which it found the world, as well as the circumstances of its origin, progress, and establishment; and happily, on these points, we have all the light necessary to a just judgment. We must not imagine, that a religion, which bears the date of so distant an age, must therefore be involved in obscurity. We know enough of the earliest times of Christianity to place the question of its truth within our reach. The past may be known as truly as the present; and I deem this principle so important in the present discussion, that I ask your attention to it.

"The past, I have said, may be known; nor is this all; we derive from it our most important knowledge. Former times are our chief instructers. Our political, as well as religious institutions, our laws, customs, modes of thinking, arts of life, have come down from earlier ages, and most of them are unintelligible without a light borrowed from history.

" Not only are we able to know the nearest of past ages, or those which touch on our own times, but those which are remote. No educated man doubts any more of the victories of Alexander or Cæsar, before Christ, than of Napoleon's conquests in our own day. So open is our communication with some ages of antiquity, so many are the records which they have transmitted, that we know them even better than nearer times ; and a religion which grew up eighteen hundred years ago, may be more intelligible, and accompanied with more decisive proofs of truth or falsehood, than one which is not separated from us by a fourth part of that duration."

" But besides these effects and remains of earlier times, we have other and more distinct memorials of the past, which, when joined with the former, place it clearly within our knowledge. I refer to books. A book is more than a monument of a preceding age. It is a voice coming to us over the interval of centuries. Language, when written, as truly conveys to us another's mind as when spoken. It is a species of personal intercourse. By it the wise of former times give us their minds as really, as if by some miracle they were to rise from the dead and communicate with us by speech.

" From these remarks we learn that Christianity is not placed beyond the reach of our investigation by the remoteness of its origin ; and they are particularly applicable to the age in which the gospel was first given to the world. Our religion did not spring up before the date of authentic history. Its birth is not hidden in the obscurity of early and fabulous times. We have abundant means of access to its earliest stages ; and, what is very important, the deep and peculiar interest which Christianity has awakened, has fixed the earnest attention of the most learned and sagacious men on the period of its original publication, so that no age of antiquity is so thoroughly understood. Christianity sprung up at a time, when the literature and philosophy of Greece were spread far and wide, and had given a great impulse to the human mind ; and when Rome by unexampled conquests had become a centre and bond of union to the civilised world and to many half civilised regions, and had established a degree of communication between distant countries before unknown. We are not, then, left to grope our way by an unsteady light. Our means of information are various and great. We have incontestible facts in relation to the origin of our religion, from which its truth may be easily deduced."

" The New Testament consists of histories and epistles. The historical books, namely, the Gospels and the Acts,

are a continued narrative, embracing many years, and professing to give the history of the rise and progress of the religion. Now it is worthy of observation, that these writings completely answer their end ; that they completely solve the problem, how this peculiar religion grew up and established itself in the world ; that they furnish precise and adequate causes for this stupendous revolution in human affairs. It is also worthy of remark, that they relate a series of facts, which are not only connected with one another, but are intimately linked with the long series which has followed them, and agree acurately with subsequent history, so as to account for and sustain it. Now, that a collection of fictitious narratives, coming from different hands, comprehending many years, and spreading over many countries, should not only form a consistent whole when taken by themselves ; but should also connect and interweave themselves with real history so naturally and intimately, as to furnish no clue for detection, as to exclude the appearance of incongruity and discordance, and as to give an adequate explanation and the only explanation of acknowledged events, of the most important revolution in society ; this is a supposition from which an intelligent man at once revolts, and which, if admitted, would shake a principal foundation of history."

The author of the Letter affirms, he " cannot believe in a miraculously attested revelation," and that he considers " the records of Christian miracle" " of no importance to religion," " things of trifling import," and neither " indispensable to religion or particularly connected with it, any more so, indeed, than are the tales of the Koran."

In opposition to, and in refutation of these views, we place the following observations of Dr Channing.—

" The Christian miracles were originally believed under such circumstances that this belief can only be explained by their actual occurrence. That Christianity was received at first on the ground of miracles, and that its first preachers and converts proved the depth and strength of their conviction of these facts, by attesting them in sufferings and in death, we know from the most ancient records which relate to this religion, both Christian and heathen ; and, in fact, this conviction can alone explain their adherence to Christianity. Now, that this conviction could only have sprung from the reality of the miracles, we infer from the known circumstances of these witnesses, whose passions, interests, and strongest prejudices, were originally hostile to the new religion ; whose motives for examining with care the facts on which it rested were as urgent and solemn, and whose means and opportunities of ascertaining

their truth were as ample and unfailing as can be conceived to conspire ; so that the supposition of their falsehood cannot be admitted, without subverting our trust in human judgment and human testimony under the most favourable circumstances for discovering truth ; that is, without introducing universal scepticism."

" The sceptic tells me, that the order of Nature is fixed. I ask him, By whom or by what is it fixed ? By an iron fate ? By an inflexible necessity ? Does not Nature bear the signatures of an intelligent Cause ? Does not the very idea of its order imply an ordaining or disposing Mind ? Does not the universe, the more it is explored, bear increasing testimony to a Being superior to itself ? Then the order of Nature is fixed by a Will which can reverse it. Then a power equal to miracles exists. Then miracles are not incredible.

" It may be replied, that God indeed *can* work miracles, but that he *will* not. He will not ? And how does the sceptic know this ? Has God so told him ? This language does not become a being of our limited faculties ; and the presumptuousness which thus makes laws for the Creator, and restricts his agency to particular modes, is as little the spirit of true philosophy as of religion.

" The sceptic sees nothing in miracles, but ground of offence. To me, they seem to involve in their very nature a truth so great, so vital, that I am not only reconciled to them, but am disposed to receive joyfully any sufficient proofs of their having been performed. To the sceptic, no principle is so important as the uniformity of nature, the constancy of its laws. To me, there is a vastly higher truth, to which miracles bear witness, and to which I welcome their aid. What I wish chiefly to know is, that Mind is the supreme power in the universe ; that matter is its instrument and slave ; that there is a Will to which nature can offer no obstruction ; that God is unshackled by the laws of the universe, and controuls them at his pleasure. This absolute sovereignty of the Divine Mind over the universe, is the only foundation of hope for the triumph of the human mind over matter, over physical influences, over imperfection and death."

" Miracles are the appropriate, and would seem to be the only mode of placing beyond doubt man's future and immortal being ; and no miracles can be conceived so peculiarly adapted to this end as the very ones which hold the highest place in Christianity,—I mean the resurrection of Lazarus, and still more, the resurrection of Christ. No man will deny, that, of all truths, a future state is most strengthening to virtue and consoling to humanity. Is it, then, un-

worthy of God to employ miracles for the awakening or the confirmation of this hope? May they not even be expected if nature, as we have seen, sheds but a faint light on this most interesting of all verities?"

"When I consider God's paternal and moral relation to mankind, and his interest in their progress; when I consider how accordant it is with his character that he should make himself known to them by methods most fitted to awaken the mind and heart to his goodness; when I consider the need we have of illumination in regard to the future life, more distinct and full than the creation affords; when I consider the constitution and condition of man, his free agency, and the corruption into which he had fallen; when I consider how little benefit a being so depraved was likely to derive from an order of nature to which he had grown familiar, and how plainly the mind is fitted to be quickened by miraculous interposition;—I say, when I take all these things into view, I see, as I think, a foundation in nature for supernatural light and aid; and I discern in a miraculous revelation, such as Christianity, a provision suited at once to the frame and wants of the human soul, and to the perfections of its Author."

We should gladly transcribe other passages breathing the same pure and ennobling spirit of piety, reverence of Christ, trustfulness in God, consciousness of human frailty and ignorance, and its need of Divine aid and supernatural instruction, consolation, and hope. But we must refrain We refer to the Evidences of Christianity, and the powerful delineation of the character, purity, and perfection of Christ, by Dr Channing; the works of Dr Nathaniel Lardner; the Institutes of Natural and Revealed Religion, by Dr Priestley; and to treatises on the Evidences of Divine Revelation, in opposition to various forms of infidelity, by Abernethy, Bruce, Belsham, Wakefield, J. Simpson, T. Watson, Holden, Palfrey, Estlin, Knowles, and many others, who have held the Unitarian principles of Christianity, as undeniable proofs that they esteemed the doctrines and faith of Christ, founded on his miraculously attested revelation and resurrection from the dead, as of unspeakable moral and spiritual importance to all the best and holiest interests of the human race. They rejected what they esteemed the misinterpretations, the corruptions, which men had put upon and mingled with the word of truth; but they gloried in the cross of Christ, and counted all things as dross in comparison with the excellency and certainty of the knowledge and hope which the Gospel revealed to the minds and hearts of mankind. And, in our judgment, they were right. To that divinely-attested Gospel the Uni-

tarian clings ; it is his sheet-anchor amidst all the storms and perils of life ; he cannot let it go ; he would be a traitor to his conscience did he allow of compromise, did he consent to palter in this matter. To talk of freedom being incompatible with firm, steadfast adherence to Christian truth is preposterous—" Where the spirit of *the Lord is, there is* liberty." He whom the Son of God " makes free, is free indeed." Truly and beautifully has Dr Channing said,—" As far as I am a Christian, I am free. My religion lays on me not one chain. It does not prescribe a certain range for my mind, beyond which nothing can be learned. It speaks of God as the Universal Father, and sends me to all his works for instruction. It does not hem me round with a mechanical ritual, does not enjoin forms, attitudes, and hours of prayer, does not descend to details of dress and food, does not put on me one outward badge." " Christianity is eminently the religion of freedom. The views which it gives of the parental, impartial, universal goodness of God, and of the equal right of every human being to inquire into his will, and its inculcations of candour, forbearance, and mutual respect, contribute alike to freedom of thought and enlargement of the heart. I repeat it, Christianity lays on me no chains."

There is no " problem" waiting for " solution by " the Unitarian body :" The Unitarian will continue to adhere, so long as conscience and evidence impel him, to the miraculously attested revelation of Christ ; because it is in Christianity he finds the pure and ennobling revelation of the Father of mercies ; of Jesus of Nazareth as the Christ, of man, of duty, of immortality, which practically applied to the daily-walk and conversation, enlightens, purifies, sanctifies and blesses his pathway of life. Some may designate his rich heritage of rejoicing, " a dry, formal, fettered, textual orthodoxy ;" others may brand him as heretical and schismatical ; he knows in whom he believes, and binds the hallowed and benevolent truths more closely to his heart, amidst the anathema and the defamation. He may marvel, indeed, how persons who so designate his faith in Christ can indulge the vain imagination that he should consent " to unite with the devout Deist on terms of perfect equality, " in the exercises of public worship." How can two walk together unless they be agreed ? " Perfect equality" could not exist where the one party would have to lay aside all their distinctive Christian thoughts, and feelings, and modes of prayer at the throne of Divine grace, in listening to the " devout Deist," who, though engaging in " monotheistic worship, abandons Christian worship." The doors of a Unitarian chapel are open to all ; all may enter

and welcome, whatever their diversities of opinion, or their habits of life, who consider or hope they may obtain moral and intellectual benefit from the services of the Christian sanctuary. Amongst others, who attend at the place where prayer is wont to be made in the name and as the disciples of Jesus, the Christ, the Mediator, to that Universal Father whom his beloved Son has revealed to the children of men, if the "devout Deist" chooses to mingle, not only no hinderance should be attempted, but every facility be afforded, every encouragement given. But the rights of a Christian people, and the purposes of a Christian society, are too sacred to be sacrificed at the shrine of a liberty falsely so called. Were the "devout Deist" to be invested with the authority and functions of a Religious Teacher to a Christian congregation, on many of the most essential points of theology there would be diversity, not equality. The rights of the people would be surrendered to the Teacher. He would be free, but they in fetters.

Despite, then, of the denunciations of narrow-mindedness, and rigid sectarianism, which adherence to Christian principle have even, from its anticipation, called forth; denunciations which but ill accord with professions of the boundless liberality of "pure and ennobling Theism;" denunciations which seem to imply, If ye think not, and act not, as I dictate, you are slaves, worthy only of possessing "a dry, formal, fettered, textual othodoxy,"—we trust, and are persuaded, that Unitarians will continue to act in strict and faithful accordance with their high and honourable vocation. The providence of the Infinite Father has manifestly placed them in the midst of the contentions which rend the theological world as conservators of the Ark of religious truth. Let them preserve it free alike from the bigotry and superstition which would restrict or cloud the blessings of the Revelation of God from the understandings and hearts of his children, as from the rash hands of those who, disgusted by the corruptions, superstition, and bigotry which have too long usurped its name, are casting aside "the unspeakable riches of Christ," as the relics of a bygone age. Whilst to men of every shade of opinion Unitarians cheerfully proffer the courtesies of life, and gladly join in every well devised plan for extending the intellectual and moral, the educational and political improvement and elevation of their fellow-creatures, let their principles, their worship, their lives ever testify that they rejoice to sit at the feet of Jesus and learn of him; that they esteem Christian to be the noblest style of man; and that "neither principalities, nor powers, nor life, nor death, nor any creature, shall separate them from the love of God, which is in Christ Jesus our Lord."

THE

CHRISTIAN PIONEER.

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UNITARIANISM *NOT* INFIDELITY,

A REPLY TO IMPUTATIONS MADE BY THE HON. AND VERY REV. W. HERBERT, DEAN OF MANCHESTER, AT A MEETING OF CLERGYMEN AND OTHERS, HELD ON TUESDAY EVENING, APRIL 18. 1843, IN THE CORN EXCHANGE, MANCHESTER,—

FOUR DISCOURSES, BY THE REV. J. R. BEARD, D.D.

NO. III.

Who art thou that judgest another man's servant? To his own master he standeth or falleth.—ROMANS, xiv. 4.

IF the Christian Scriptures were allowed to define what a Christian is, and if those were accounted not only Christians indeed, but the best Christians, who complied most exactly and most fully with the lessons and injunctions of the New Testament, in no few instances would the last be first, and the first last, the condemned, proscribed, and outcast, would be acknowledged, and those who are wont to utter anathemas against their fellow-professors might be led to pause, and, finally, be brought to repent. For what injunction is there in the records of the Gospel more clear and express than "judge not lest ye be judged?" What principle is more fully exhibited or more obviously implied than that as one is our master, even Christ, and all are brethren, so we should diligently abstain from the exercise of all lordship in the church, from all assumption of superiority, from all pretension to arrogate the functions of judgment; and even when we are highest in character or office, should, in imitation of the Saviour, be in thought, feeling, and act, "as he who serveth?" What but this is the import of the text? There were, it appears, in the church at Rome some who were weak

in the faith. These the spirit of orthodoxy, which, in all ages, and in connexion with all religions, has been intolerant, seems to have disowned and despised. Priding themselves on their own ample creed, glowing in their attachment to the traditionary opinions and usages of the elders, not over scrupulous in selecting the articles of their own belief,—persons actuated by this spirit had no charity, and as little patience, towards the conscientious doubts or hesitations of others, and attempted, by excommunication and contempt, to bring about that uniformity which they either felt necessary for their own self-justification, or judged desirable for the permanent support of existing interests and vested rights. And what is this their conduct but the conduct of the self-denominated "authorised teachers" of the present hour? Priestcraft is still ready and willing to silence the thinkers whom it cannot confute. Unitarians are judged weak in the faith by Deans and other well-paid dignitaries of our lordly establishment—and what do they? Hear and obey the words of the apostle Paul? Instead of receiving *him* whom they hold weak in the faith, they, taking as their model the conduct of the Pharisees with the blind man who persisted in confessing Christ—they, with all the confidence of conscious infallibility, proceed to "revile" their fellow-disciple, and "cast him out." Yet the same great authority has asked—"Why dost thou judge thy brother, or for what dost thou set thy brother at nought?" assigning this as a reason for his noble defence of liberty of thought and speech, "for we shall all stand before the judgment-seat of Christ." (Rom. xiv. 12.) The entire chapter is one continued defence of religious liberty, in the fullest and broadest sense. In the whole of literature I know nothing equal to the passage, as an assertion of mental freedom. In principle, truly according with the spirit of Christ; in illustration, striking and effective; in argument, irresistible; strange that the passage should produce so little effect on those who profess the most implicit and unqualified faith in holy writ; and after having existed and been read for nearly 2000 years, has left within the very sanctuary of the church so much of the very spirit which it was uttered by Paul in order to discountenance and destroy. There,

however, does the Holy Scripture remain for the comfort and support of the despised few who believe only that of which they are convinced, and never allow their professions to exceed their belief. And in a spirit of conscious integrity such persons may justifiably take up the apostle's words, and ask, "Who art thou that judgest another man's servant? Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in the thing that he alloweth." Suppose your faith to be at once full and accurate, does this justify a pharasaic spirit? Does this authorize you to condemn and set at nought others? Hear the apostle,—"We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." (xv. 1.) "Let us not, therefore, judge one another any more." (xiv. 13.) Nor is Paul the only witness on the side of charity. The apostle James (iv. 12) advances the same doctrine, and sustains it by the same argument—"There is one lawgiver who is able to save and to destroy—who art thou that judgest another?"

Alas! this same proneness to condemn others for differing from ourselves has always existed in the church, and was found but too active even in the days of our Lord himself. Yet does the Saviour's disapproval lie for ever upon it, as found in the record given in Luke ix. 49. Even John, generally considered to have been the mildest of all the disciples, even John came to Jesus, and said, "Master, we saw one casting out demons in thy name, and we forbade him, because he followed not with us. And Jesus said unto him, Forbid him not, for he that is not (avowedly) against us, is for us." "Because he followed not with us!" There the little selfish spirit of bigotry spoke out its very soul. Yes, you must think as it thinks, and speak as it speaks; nay more, you must follow the very line in which it treads, deviating not a hair's-breadth to the right hand nor to the left,—otherwise expect its ban; a clamour will be raised against and around you, and your dearest rights will be destroyed, if possible, or otherwise be invaded or curtailed. It is not difficult to imagine the complacency with which John reported to his Master this instance of his holy zeal. In all the self-sufficiency and conscious rectitude

of a priest, John had sternly forbade the man, and now as proudly spoke to Jesus of the meritorious deed. What doubt of his being both right and praiseworthy could John in his then state of mind entertain? The man followed not with Jesus and his band—What right then could he have to cast out evil spirits? He was not of John's church, and could possess neither power nor authority to do God's work. So is it to the present hour. Alas! this unchristian and most selfish spirit has lately assumed new vigour, and now threatens the very life of our Christian liberties. The Dean of Manchester and others, with perhaps a yet narrower mind than he, forbid every one to cast out the evil spirits which infest society, unless he followeth with them. You may possess the very spirit of benevolence; you may add learning to charity; you may adorn your doctrine by living piety to God and active love to man,—still you are denied the Christian name, you are charged with infidelity, you are even forbidden to work the work of God; and by whatever tokens and signatures you may try to prove the divinity of your commission, all is nought, unless it is countersigned by Episcopal attestation, and approved in the authorised ecclesiastical court. Nevertheless, this very court professes to derive its authority from Paul and his fellow-apostles. Would that these men *were* the successors of the apostles in truth! The spirit of Paul would then be theirs, and instead of a rebuke, we should have to give them reverence; and gladly would that homage be paid. We abstain from following with them from no perversity of disposition, from no love of separation. We renounce them because they disregard the apostle, and knowing not what spirit they are of, seek, as some of old, if not to call down fire from heaven, to kindle the unrighteous flames of human passions, in which to destroy opinions that vary from their own, and put to silence every one that followeth not with them. Let them retrace their steps, and go back to Paul and Jesus, and we will be willing followers of them, even (1 Cor. xi. 1) as they also are of Christ. Meanwhile, there is one injunction of the apostle Paul, which all would do well to study who wish to take Paul and Jesus as their guides, and

which addresses itself, with peculiar pertinency, to "those who trust in themselves that they are righteous, and despise others." (Luke xviii. 9.) "If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's." (2 Cor. ix. 7.)

The subject thus set forth seems to teach two things, 1. That Christians have no right to judge one another, in respect to articles of belief; 2. That the sole authority in the Church, in point of doctrine no less than in point of practice, is the Lord Jesus himself. "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

If it is true that Christians have no right to judge one another, in respect to articles of belief, then it ensues that in every case it lies with each man himself to determine and to declare whether he is a Christian or not. This position goes to supersede all human authority whatever in matters of opinion. It denies my right to either give or withhold the Christian name. It asserts your right to assume or to refuse that name according to your convictions. It allows, out of and beyond each one's own conscience, no tribunal on earth to judge and determine what is orthodox and what heretical. To his own master each must stand or fall. By his own conscience must each be acquitted or condemned. I, therefore, have no right to give you any other name than that which you avow; you have no right to affix on me an appellation which I disown. If you term yourself a Christian, I am blameworthy if I seek to deprive you of the title; if I deprecate and disclaim the imputation of infidelity, you act in opposition to Christian principles by attempting to brand me with the stigma.

Such, I conceive, to be the teachings of both the Lord Jesus himself and of his most distinguished apostle. What is the opposite position? "I cannot," says the Dean of Manchester, "admit that Unitarians have faith in Christ, according to my view of Christian faith." Why, this is the very spirit that the apostle reproved when he said, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." But let us first have this antagonist principle

clearly before us. "My view of Christian faith;"—that view may be a very sufficient guide for the Dean himself, if led to it by careful and honest inquiry—if it is entertained in sincerity, and professed in the love of the truth, doubtless it will prove to its possessor as the same, or less or more would, when thus born of God and sanctified by moral principle, prove a sufficient guide alike for this world and the world to come. But with its possessor, the efficacy of that faith both begins and ends. And not its efficacy only, but its applicability also as a test of truth. For am I then indeed to be judged by another man's light? If the Dean has a right to judge me, I am bound to submit myself to the judgment of the Dean, since right and duty are reciprocal, and necessarily imply each other. Where, then, in the Christian Scriptures is it written, what voice from our intelligent nature, bids me submit myself to the judgment of a fellow-mortal? If you have a right to determine whether the name of Christian belongs to me, I am bound in duty not to assume that name until you have finally come to a determination. Yet, listen to the manly exclamation which Paul gave when such a claim was set up as against him, "Why is my liberty judged by another's man's conscience?" (1 Cor. x. 29.) And does it not seem strange that any one who professes Protestantism should attempt to set up his own view as the test of other men's Christianity. What presumption is there in such a proceeding! What an ignorance does it seem to imply, not only of the principles of Protestantism, but the teachings of Paul and the spirit of Jesus. "*My* view!"—so, then, the test of truth is the exact modicum of light, neither less nor more, than that possessed by Dr Herbert. I must think precisely as he thinks touching the Divinity of Christ; my state of mind thereon, must every way—in complexion as well as extent, in bearing as well as origin—correspond with his; otherwise I am an infidel, and not a Christian, in his estimation. Of a truth, this is narrowing the fold of the Great Shepherd. A church formed of such believers might be the Dean's, but could scarcely be Christ's church. All are to be excluded who see not eye to eye with one fellow-creature. And on what point? On a self-evident proposition? On a demon-

strable truth? On a position to be seen and read of all men? No, on a question of nature and essence, on a question both mysterious and difficult, a point whereon wise men have doubted, and good men differed, which has divided and agitated the visible church from the earlier periods of its history to the present hour. "Think as I think," says the Dean of Manchester, "on this point, or I hold you guilty of infidelity, and deny your fitness to be a teacher of the young." Why, if the object were to create schism and distract society and the church, what more effectual plan could be adopted? And yet, if there must be a tribunal to which belief is to be amenable on earth, I do not regret that this small sphere of light within Dr Herbert's mind has been proposed, for surely such a proposal does effectually show how absurd and wrong it is for one man to judge another, in respect of faith, or to presume to deny another the name and title which that other assumes. And let it be observed, that if the test is good as against Unitarians, it may be equally good as against priests of the English Establishment. A member of the Greek Church, as much as a member of the English Church, has a right to employ this test for his purpose. And then, which is the Christian, which the infidel? Dr Herbert would, in such a case, find himself placed with the very Unitarians, whom he now proscribes. The Dean's view of Christ is not the view of the Greek Church, for the Greek Church denies that Christ, as well as the Father, was the source whence the Holy Ghost proceeded. Nay, his view differs from that of the Roman Catholic Church, for that Church maiutains that Christ is present in his own proper flesh and blood in the consecrated bread and wine, and is, moreover, therein sacrificed and offered up afresh with every celebration of the mass. So, then, we have here not one individual against another—not as in the case of the Dean's attack on Unitarians, one man against an entire communion, but two churches against one individual,—one, I say, for the words are, "*my* view"—in other terms, we have by far the great majority of the Christian world so applying Dr Herbert's own test, as to bring against and affix on him this very imputation of infidelity, which he has rashly, unseasonably, and with-

out provocation, put forth and repeated against Unitarians.

Does the accuser ask, what other guide than his own conviction he is to take and follow? I answer in the words of holy writ, "Judge not lest ye be judged." You have no right in such a case to pronounce a judgment. You do not possess the means of forming an opinion, and if you did, have no warrant either in Scripture, reason, or the courtesies of life, for giving it utterance. If you have any authority to sit in judgment on your fellow disciples produce it. Is it found in your learning, your acquaintance with the Scriptures? Others no less distinguished than yourself in these important qualifications, have given their voice, and spent their energies, in favour of Unitarianism. Is this authority to be seen in your position as a dignitary of the English Episcopal Church? Why, higher dignitaries still have found in Unitarianism, not infidelity, but Christian truth. Do you place your confidence in being a successor of the apostles? Then act after the manner of Paul, hear and obey his words, observe, not break, his injunctions. In truth you have not, you cannot in the nature of things, possess any warrant higher or better than what is possessed by others—by the very men whom you excommunicate. If so, their judgment is as good as yours, and when they call themselves Christians, it is neither modest, charitable, nor just, for you to reproach them with infidelity.

You do not, I have said, possess the means of forming an opinion, and should, therefore, in justice abstain from a condemnatory verdict. It is not a matter of fact of which we speak, but a matter of conviction. By what means do you know what my convictions are? Have you the eye of omniscience? Can you penetrate through the vesture of the outward man, and enter within the secret chambers of the heart? There is but one way in which you can become acquainted with my convictions,—my professions are your guide and authority. If I declare myself a Christian, how know you that I am not? My declaration is in the case your sole warrant, and that declaration you set aside, and try to fasten on me the charge of infidelity. But I do not believe the Divinity of Christ,—how know you that?

"You own you deny it." "I have never denied your view of the Divinity of Christ, for I know not what it is; and there is a sense in which I receive and avow Divinity in Christ." But suppose that I do deny even your view of the Divinity of Christ, by what means do you become aware of the fact? "By your declaration." Yes—by that very authority which you have previously disallowed. When I declare myself a Christian you deny my word; when I disavow the Divinity of Christ you receive it. Thus the same thing, the same authority—my profession—you at once honour and dishonour, regard and disregard, follow and forsake. To such inconsistencies are men driven when they venture to assume a function which God has reserved for himself alone. In truth, no one can say to his brother whether that brother is a Christian or not. What we are in reality God only can know. Even profession may be simulated, and profession is the only guide. If in any particular case the question is put to me—is such an one a Christian or an Infidel? I frankly answer, "I know not." Even in regard to the Dean of Manchester himself, with all his zeal against Papists and Unitarians, I could make no positive assertion, as I possess no certain means of judging. In truth, I shrink from such questions. I judge no man. I am always grieved when I hear imputations of insincerity against professing Christians. Our duty is in these cases to take the individuals at their word, and "believe all things." Even when the temptations to mental dishonesty are the greatest—when mitres and princely affluence, and lordly pomp and power, offer a golden veil to a liberal profession of reputed orthodoxy, and stand ready to bribe conscience into acquiescence with existing errors, or fill the tongue with bitterness against free speaking heretics;—even in this case, I hold that we are bound by the spirit of the religion that we love, to lean to charity, and leave judgment with him who alone judgeth righteously.

And surely there would be a sufficient reason for abstaining from denying others the Christian name in the ordinary usages of social life. What judge does society appoint over opinions and designations? Every

one is left as free to choose his own associates, as to choose his own name. The Dean himself is an instance. He is the Hon., and the Very Rev., and the Dean. These titles he holds as either a member of the aristocracy, or a dignitary of the English Church. He came amongst us, his style and title were announced, and there ensued universal acquiescence. Yet thousands of those, in the midst of whom he lives, deny the assumptions on which his claim is founded. Do they refuse or withhold the designations? No—courtesy, if not charity, forbids. Every one feels that it would be ungracious and improper to strip him of his consuetudinary honours, and address him solely by his baptismal name. But if usage and good manners may preserve to a Dean the right of describing himself after his own manner, surely that same dignified person, holding, as he does, his distinctive titles from the courtesies of society, ought not to be found making an unprovoked attack, not on the worldly honours, but the Christian name, if not the moral integrity of his neighbours and fellow-professors. What is customary in the case of beneficed clergymen and the gentry of the land, is customary also in all the workings and gradations of society. A man calls himself a Calvinist, an Arminian, a Methodist,—who thinks it proper or necessary to question the validity of his claim? Here is one who says he is a Platonist, there another, who avows Bentham as his master,—do their neighbours ever investigate their title? Why, then, is the term Christian the sole exception? Because bigotry intervenes. You may take any other name in the entire history of the world, and no one will dispute your right. But call yourself by the name of Christian, and you will be assailed on all sides; creeds and confessions will be thrust under your eyes, and the friends of each will require you to believe as they believe, on pain of being accused of infidelity. According to them, you cannot be a Christian unless you are also a Calvinist, or an Episcopalian, a Romanist, or a Puseyite, a Trinitarian, or a Pædo-baptist. "Here is Christ," says one,—"there is Christ," affirms another. The Scripture bids you "Go NOT forth." Defer to no authority but your own conscience. Call no man mas-

ter on earth. Leave these rival sectaries to settle their differences before they presume to cast out others who are as wishful as they can be to learn of Christ. Leave, and bid them to come to some agreement among themselves as to what constitutes a Christian profession; and do you simply, earnestly, affectionately, and reverentially follow Jesus. Bigotry, I have intimated, lies at the bottom of this unjust and unchristian proscription. In ordinary life, the name and title by which a person designates himself is never withheld, unless when an insult is intended, or some unworthy motive, or some ungenerous feeling, is in activity. All good citizens, all who love peace, all who do to others as they would be done by, are careful to designate their neighbours as they designate themselves, or, if there is in the case any error, they see to it, that the error is on the side of courtesy. So would it be in the Church were it not infected by passions, and dishonoured by practices, of which even the mere man of the world would be ashamed.

And what is it that brings this bigotry into active and vigorous life? The honours and emoluments which in these latter days accompany the profession of Christianity. The popular system called orthodoxy is, in this land, connected and bound up with dignities, riches, and influence. If the system fails, dignities, riches, and influence vanish. But Unitarianism declares that the system is erroneous. Therefore every hand is raised against Unitarianism. Once admit that Unitarianism is Christianity, what becomes of the Athanasian creed, of the Thirty-nine Articles, of the Westminster Confession, of the power of Conference? To all these popular idols, Unitarianism is felt to be in irreconcileable hostility; and they all, therefore—all, without exception, unite to decry Unitarianism as a "God-denying heresy," or a "withering unbelief."

Nevertheless, having, as we believe, received a commission, and "obtained help" of God (Acts xxvi. 22), we continue, and will continue, "witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first

that should rise from the dead, and should show light unto the people, and to the Gentiles;" declaring with the same Paul, "there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time;" adding, from the same high authority, "with us (1 Cor. iv.) it is a very small thing that we should be judged of man's judgment," being anxious solely, that, "as ministers of Christ, and stewards of the mysteries of God," we "should be found faithful" by him "who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." Not, indeed, that we pretend to be indifferent to the good opinion or favourable word of our fellow professors; but we have a more solemn tribunal to appear before, and a higher approval to win, and we have also, we humbly hope we have, at least in regard to our religious opinions, a conscience void of offence towards God as well as man. If not—why indeed should we incur this obloquy? Why hold a position which from the outer world brings only pains and penalties? Why not bow the knee to the golden image? Why not at least preserve a discreet silence, and leave popular errors in their coveted repose? God forbid we should be so faithless to ourselves, to our light, our Creator, and our Saviour. What we are taught that will we profess. After the way which they call heresy and infidelity, so will we worship the God of our fathers; and if our name is cast out as evil, so was the name of our Holy Master; so has been cast out the name of many a one who now shines as the stars in the firmament for ever and ever; and there is a word written on which we will lay hold and to which we will cling for solace, direction, and support—"If you suffer for righteousness' sake (1 Peter iii. 14–16) happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be always ready to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear; having a good conscience, that whereas they speak of you as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ."

CHILDREN.

SONNET I.

Thou little, laughing, artless, buoyant thing,
With brow so open, and with eye so bright—
Chasing thy playmates with elastic spring,
Or meekly bending to thy prayer at night—
Thy parents' hope, solacement, and delight!
More perfect type of love and innocence
Than aught we know of in the world of sense!
Say is that placid front an index fair
Of feelings, chaste and guileless as they seem?
Or hath deceit and sin a refuge there?
Doth heaven's own curse rest on thee, as some deem,
And all thy goodness baseless as a dream?
No! though the stream from taint may not be free,
The fount it springs from is all purity.

II.

The unopened rosebud may no worm conceal
To blast the beauty of its fragrant birth;
Nor speck nor stain hath ever touched, I feel,
These buds of heaven—the children of my hearth.
Fair innocents, so full of love and mirth!
Not mine the task thy nature to decry,
Nor seek to find innate obliquity.
Pure will I say the infant soul must be,
And strong the rectitude implanted there,
Which, spite of teachings not from error free,
And countless temptings through long years of care,
Still shows of good abundance everywhere,
To vindicate the nature God hath given,
And the bright truth confirm—"Of such is heaven!"

Edinburgh. E. F.

THE PRACTICE OF INTERMENT IN TOWNS.*

This report is supplementary to a former one on the sanitary condition of the labouring population. It is obviously the dictate of great humanity; and, in many points, of very *enlightened* zeal for the good of our country, and more especially of the poorer and more neglected part of its inhabitants; and we trust and believe that it will receive the respectful and careful consideration of such as are actuated by similar zeal and similar patriotism. To analyze all its voluminous details, and award to each a considerate judgment, would both exceed the limits, and be in some degree inconsistent with the objects of such a journal as ours; but we do not suppose that our readers will think a few pages misemployed, in which we shall endeavour to call their attention to this subject, and to shew them how deeply it involves the interests of our species.

Time was, when disease and death were ascribed to the most superstitious causes. The epidemic pestilence which is described in the Iliad, as affecting the Grecian army at the siege of Troy, is ascribed by Homer to the anger of Apollo. The priest, accordingly, is applied to, not the physician or the statist; and the remedy is the sacrifice of a hecatomb to the offended deity. Since that time, the extensive prevalence of fatal diseases has frequently been ascribed to causes not a whit less imaginary, and the remedies have often been not a whit more efficient and rational in their nature. Even in our own day of increased knowledge, the extent of popular credulity on the subject of diseases and of remedies is sufficiently attested by the importance attached by many to the curative powers of infinitesimal doses of unimportant drugs, and by the dangerous confidence which the St John Longs, and other rash and presumptuous impostors, have had the address to inspire.

* Supplementary Report: on the Results of a Special Inquiry into the Practice of Interment in Towns; made at the request of her Majesty's Principal Secretary of State for the Home Department. By Edwin Chadwick, Esq., Barrister-at-law. London, 1843. Pp. 279.

But, in spite of these exceptions, reason is gradually increasing its conquests in this as in all other departments. We are not so tolerant of mystery in the physician as in the divine, and expect from him some rational explanation of the sources of our calamities, and of the grounds and extent of his confidence in the plans he pursues for removing, alleviating, or averting them.

When we think of the complexity of our organization, of the many things which must go right in order that we may have a moment's ease, and the many more, that we may be vigorous and active, it is not surprising that diseases should often originate in causes which defy the scrutiny of the most skilful. But when we compare together the relative degrees of health and length of days enjoyed by men differently situated as to residence, clothing, diet, cleanliness, and manner of living, we find the differences to be so great and so uniform as to justify us in looking for their causes in those external circumstances.

One of the most obvious of all the sources of epidemic disease is the air which we breathe. It is plain that its purity must be a matter of the highest importance to us. The mass of it consists of two ingredients, *oxygen* and *nitrogen*, and it contains one other, *carbonic acid*, which seems, from its invariable presence, to be an essential part of its constitution. This last ingredient, which, in a higher proportion, would impair or destroy the vitality of animals, is absolutely essential to the constitution of vegetables, which are perpetually decomposing it, and appropriating from it that carbon which exists so largely in the wood, and leaves, and other parts of vegetable bodies, while the supply thus lost to the atmosphere is replaced by the conversion of oxygen into carbonic acid in the lungs of animals, by the process of combustion of substances containing carbon, by the process of decay of organic substances, animal and vegetable, and by other processes of less importance, which it is needless now to enumerate. If by any of these modes of production carbonic acid is accumulated in excessive quantity in any locality, it will undoubtedly make that locality unfit for being the abode of animals. Like other poisons, it is perfectly innocent when sufficiently

diluted, but most pernicious in a state of concentration. Hence the serious accidents arising from the vapour of burning charcoal. Hence the less powerful, though very pernicious effects of close carriages and ill-ventilated apartments, crowded with human beings, pouring carbonic acid perpetually from their lungs. And hence it may in part be, that decaying animal and vegetable matter, as in the case of dunghills, open drains, common sewers, and crowded burying-places, in the immediate vicinity of human habitations, exert a most pernicious influence on the health of the neighbourhood.

But carbonic acid is not by any means the only pernicious agent by means of which the air may be poisoned in consequence of the decay of animal bodies. It is well known that sulphuretted hydrogen gas is a frequent product of such decay. This gas, which is easily prepared by chemical processes, is in the highest possible degree pernicious to animal life. A much smaller proportion of it than of carbonic acid will cause immediate death by inhalation. This has been known to happen in the case of workmen employed in removing excrementitious matters which had been long pent up. In the vaults in which human bodies are in some countries deposited above one another in great numbers, accidents of the same appalling sort have occasionally happened, which it is probable arise from the presence of this most dangerous gas. But it is rarely that such effluvia can exist in the quantity necessary to produce such instant and dreadful effects. When they do so, they arrest attention, and the evil is remedied. But there is a slower effect upon the health, which is more pernicious, because less perceptible, and less likely to be immediately attributed to its cause. We do not mean to aver that it is altogether to be ascribed to the agency of the two gases, of which we have already made mention as products of decaying animal matter. It is probable that there are others besides these. But the slow cumulative effect produced by the perpetual inhalation of air rendered impure by the emanations of decaying animal substances, seems to be established by a sufficiency of evidence. One of the most familiar instances is the

effect of the pursuit of anatomy on the students engaged in it. Some of them suffer little, and all of them escape better where the rooms are capacious and well ventilated. But there are very many of them, that, with every advantage of this description, feel their health very sensibly affected. The effect is not immediately perceptible in any case. It requires some time to manifest itself. A diligent student, who devotes three or four hours a-day to the elaborate investigation of the structure of our frame, his mouth and nostrils all the time within a few inches of the object of his examination, gradually experiences very manifest indications that his health, and especially the action of his digestive functions, is impaired. If he give up the pursuit for a time, or give less time to it, he gets better. If he persevere, he gets worse, and, perhaps, very seriously ill. These occurrences are of sufficient frequency to establish the reality of their cause. But it is to be remembered, that the student is only exposed during *a part* of every day, and during *a part* of the year, to this species of poison; whereas many of our civic population are forced to breathe an atmosphere highly tainted with animal emanations during *every* hour of *every* day and *every* year of their lives. The consideration of this subject in its full extent, would lead us off from the more immediate object of the present report, to the more extensive subject of the cleansing and ventilation of large cities. We shall, therefore, revert to the subject of sepulture. The case of the student, above stated, is, with some aggravations, to be presently enumerated, the case of many a poor man. A vast proportion of the working-classes in a city, have only a single room at their disposal for a large family. On the occurrence of a death among them, half-a-dozen persons are compelled to breathe the atmosphere of the room which contains the corpse. The aggravations of which we have spoken are sufficiently obvious. The room is generally more crowded and worse ventilated than most dissecting-rooms. The family are in a state of mental depression. The means of perfect cleanliness are often wanting. Their food is received into the mouth in the midst of the tainted atmosphere. They

inhale this atmosphere, not, like the student, for three or four hours out of twenty-four, but almost incessantly, both night and day. The reader may imagine that this state of things exists only for two or three days, but it is not so. This report informs us, that very often the funeral is delayed for two or three weeks, in consequence of sheer inability to find the necessary money. The corpse, at first regarded with affectionate solicitude, gradually becomes an object of indifference and of disgust; and hence the *moral* impressions are injurious, as well as the *physical*.

But let us now turn from this painful spectacle to the process of interment itself. The body is committed to the earth, there to undergo decomposition. It is resolved into a variety of chemical compounds, some of which are fluids, some gases, and some solids. The fluids escape by drainage; the gases gradually penetrate through the soil; the solids remain in the earth. All this may possibly be so managed as to produce no very evident impression either on the sensations or on the health of the inhabitants around the cemetery. But suppose the drains to be open, instead of covered ones; suppose that many corpses are deposited in succession, one over the other, before the lapse of the requisite time for the decomposition of the first; suppose that the last deposited are too near to the surface; suppose that the interment has taken place in vaults under a church; suppose that wells are sunk in the immediate neighbourhood of the cemetery; suppose that the cemetery is closely built in on all sides by the houses of the poor; suppose it to be so placed, that the winds most prevalent necessarily carry the exhalations directly to the densest part of the surrounding city; it is sufficiently obvious that a public cemetery in the middle of a great town may become a public nuisance, which it is a high and important duty to discourage and to put down. We cannot load this review with instances of all this, for which we must refer the curious to the report itself. But the question is mooted in this volume, whether cemeteries in the midst of cities are ever absolutely innocent, and whether, therefore, they ought not to be absolutely proscribed. Mr Chadwick is of opinion that they ought

in every instance to be discontinued, and converted into open airing grounds, and that national cemeteries ought to be constituted by public authority, at a sufficient distance from towns, with due attention to ventilation, drainage, planting, &c., and with an imperative system of regulations to prevent the abuses above enumerated. He would also provide houses for the reception of the dead, in connection with these cemeteries (as is done in some of the Continental cities), with proper accommodation for the performance of funeral solemnities; and would take certain measures, which he explains at large, not to compel, but to persuade the people, to remove the dead body early to these houses, where it might remain under vigilant inspection in a suitable apartment, till undoubted marks of decay removed from the minds of friends all idea of the possibility of premature committal to the earth. Whether all this is necessary to be done is a matter of question, and whether it can be done, or ought to be done by the government, is still more so. But there can be no question with those who have given this report an attentive perusal, that the cemeteries in many great towns, and especially in the metropolis, are at present so conducted, as materially to interfere with the health of the inhabitants, and with that exalted and refined, though melancholy pleasure, with which, after the first burst of grief is over, we desire to visit the spot where the remains of our virtuous friends are deposited. It is possible that Mr Chadwick is right in his opinion that cemeteries within towns are, under the very best circumstances, more or less injurious to health. Certain it is that the healthiness of towns is far from being equal to that of many of the rural districts. There may indeed be, and there no doubt are, very many causes for this, some of which are even more prominent than the existence of places of sepulture within the cities. But if these civic burying grounds are cheaper, only because the cupidity of the proprietors leads them to crowd them in a degree which, under a proper system, cannot be allowed; and if the rural cemeteries will compensate for the expense of more distant funerals by the greater cheapness of the ground, why not try fairly the experiment of removing all bury-

ing grounds from our towns, and placing them in secluded spots where the visitor can enjoy his thoughts uninterrupted by discordant sights and sounds, and with some of those pleasing natural objects before him which may be presumed to be in harmony with the train of his emotions.

On the subject of the expense of funerals many details are given, which show that families are most disgracefully pillaged on these occasions. People who have suffered a recent loss are not in a fit state of mind for entering into questions of pounds, shillings, and pence. The cupidity of sextons, undertakers, and others, takes advantage of this state of things, and accumulates one useless piece of trumpery upon another, violating every principle of good taste, and, in fact, converting a solemn ceremony into a piece of mockery; and all this for the mere purpose of filling the pockets of undertakers and other officials. An instance is given of the widow of a clergyman who was left in very moderate circumstances, with a considerable family of young children, and who had to pay the sum of L.110 for the obsequies of her husband. She had merely directed that the interment should be conducted in a respectable manner. Charges of L.50 to L.100 are not uncommon among the middle classes in London. Among the wealthier, they sometimes run up to L.1000 or L.1500; and several respectable undertakers are agreed in opinion that at least 50 per cent. could be deducted from all the charges, without any abatement from the imposing character of the solemnity. There seems to be no remedy for these very disgraceful things, except some species of vigilant public authority to act for the afflicted when they cannot act for themselves, and to control the cupidity of those harpies who avail themselves of their mental sufferings to prey upon their vitals. It will, no doubt, sound strangely enough in Scottish ears, that among those who may thus be said, almost without a metaphor, to batten upon the dead, are the clergy of the Established Church. They have their surplice-dues, which, we suppose, are formally sanctioned, and they have other fees which are sent to them, as well as to the clerk and to the sexton, as a commutation for scarfs, hat-bands, and black kid

gloves, which, of course, they could not receive in every case without providing a storehouse in which to deposit them. All this the undertaker encourages for his own benefit, and, of course, profits largely by the transaction. Hence, many go to the dissenters' burying-grounds, merely for the sake of greater cheapness, the rates being about one-third less. The undertakers accommodate themselves to the purses of such persons, and get a layman to personate a clergyman, and to read the burial-service of the church, attired in the usual paraphernalia. We have no doubt that he does it equally well.

Mr Chadwick objects to cemeteries got up by public companies as a matter of mercantile speculation. The objection is plausible, and yet we feel persuaded that this is a better remedy, in the present state of things, than that which he himself proposes. Mr Chadwick thinks that cemeteries might be so conducted by the government as to be much cheaper, and at the same time to compensate the various interests which would be dislocated by their establishment. But if these interests are often of the nature of positive abuses, they ought not to be compensated. Mr Chadwick tells us that the surplice-fees and burial-dues are main parts of the incomes of ministers of the Established Church in large towns. Why should the dead thus pay for the religious instruction of the living? Perhaps some of these dues are part of the system of the church, and so established that they must continue as long as it lasts. But we have little sympathy with such acquired interests, whether supported by law or custom; and it is one advantage of the cemetery companies, that it is no part of their plan to compensate such interests. The evil is quietly working its own cure, so far as such interests are not already sanctioned by the Legislature, and the burial-dues are not only rendered much less burdensome, but far more efficient for those purposes, for which alone they ought ever to be given. The cemetery recently established by a joint stock company in the vicinity of our own city, is, in every respect, superior to the old churchyards within the city, in cheapness, elegance, cheerfulness, purity of the atmosphere, and, of course, in freedom from the evil of indecent crowding, and early dis-

turbance of the remains of the deceased. We think the objections to the establishment of public national cemeteries by the government are such as no government can, at present, grapple with effectually. But we conceive that the authority of the Legislature may be most usefully interposed to render imperative a variety of sanitary suggestions, which we have not space to discuss, but which are fully discussed in this very valuable report. Mr Chadwick has rendered a great service to the public, by calling their attention to a subject of such vast importance; and we feel assured that his benevolent labours will not be lost, but will in due time bring forth their proper fruits.

Martyria.

REV. W. MOUNTFORD'S LETTER,

BY WAY OF A PREFACE, AND IN SELF-DEFENCE.

"Hear me for my cause."———

My Dear Mr Editor, Lynn, *March* 8. 1844.

I thank you for the courteous terms in which you have invited my assistance as a contributor to your Christian Pioneer. Herewith I send you an article for publication in successive numbers of your excellent periodical. I have two or three remarks to make.

Owing to the prosaic character of the times, request has been made to me to say, what I now say, and say candidly, that the conversations in Martyria are not to be understood as published from notes taken at the time.

"Edward Wightman, the Martyr," was stumbled at by one or two individuals, as though it were an unorthodox mode of instruction. They forgot that they had themselves read with pleasure "The Second Travels of an Irish Gentleman in search of a Religion, by the Rev. Joseph Blanco White."

In the Christian Reformer for March, there is a letter with a pseudonymic signature of the neutral gender. Who "Homoiousion" may be, I cannot tell. I know

not whether the pseudonymous personage be learned or ignorant; he, she, or it; gentleman, lady, or mahogany manifold writer. Homoiousion writes to thank his fellow-citizen, Mr B. Mardon, "for bringing out the true case of Edward Wightman, the Martyr, whose story had been unwarrantably turned into a romance, by a writer in a northern periodical." This trans-boreatic magazine is the Christian Pioneer; and the romancist is my unromantic own self. Should Homoiousion ever have chanced to look into any book of Landor's, no doubt he has fulfilled the prophecy which the poet once made to a gadfly,

> "Believe me, most who read the line
> Will read with hornier eyes than thine."

I do not understand the purpose of these attacks. To contribute articles to a Unitarian magazine is no such tempting matter! I have been told that it is but too thankless an office, ay, and an invidious one! So much the worse for the Unitarians! Let us try to amend the point. Perhaps Homoiousion will think that I have not mended it myself, by commenting upon his misdeed. But he is masked with a pseudonym. I am not. And his assault has occasioned me pain—not shame, or any thing like it—but certainly grief.

I could have transmitted you a course of lectures on the subject of early Unitarian times. If I have not done so, it is not because I have adopted an easier manner of writing. Much otherwise! I calculate that I could, at the usual clerical speed, have composed as much sermon-matter as Martyria, in a very small fraction of the time which that article has cost me. Yes, but essays or sermons are authorized, and the more dignified manner of teaching! Exactly so—but only a manner! In the East, parables are common vehicles of instruction—but they are very awkwardly used in western countries. And probably in the orient, our English essayists would prove heavy reading for light imaginatious. Homilies and dissertations are not essential forms for religious instruction, any more than a flax-wig, cassock and bag-sleeves are the necessary costume of a clergyman! The Dutch ministers dress like their predecessors of the tenth generation back;

and very comical figures they are! It would be a similar superfluity of conservatism, and quite as ridiculous, were modern moralists to limit their efforts to dissertations and sermonizing, like their homiletic ancestors.

Martyria is intended to be quite as serious and as earnest as Lindsey's Historical Review of the Unitarian Doctrines. In publishing the article, I intend quite as solemn a purpose, as in preaching a sermon. Readers of the Pioneer! The form of the article is not of the very commonest, but do not therefore suspect it as something sinister. For recent readers of Unitarian periodicals, the manner may be a little novel, but the doctrine is not. I purpose no neological end! You may, perhaps, think my notions too stale and trite; for there are fashions in theology, just as there are in morals, in art, in literature, and in politics. The tiara itself is worn with a difference. Religious oddities were once very common in France. They are common enough now. And the reader may make for me, if he likes, the excuse, which, in a fashionable company, a Parisian once made for an erudite friend, that "heresy was not his *forte*."

In complying with your wish for an article, I am not without misgivings in transmitting "Martyria" for your purpose. Our Unitarian magazines are less imaginative than those of our American brethren. Scotland is less tolerant of fancy than South Britain. Also your periodical is published in a city intimately associated with the name of Logan, "the very head and front of whose offending" with his co-presbyters, was the printing of Runnymede, a tragedy—a tampering with the graces of literature, so mortally offensive, as to be quite unpardonable—not to be forgiven, no, not for the sake of his sermons, which were the noblest the Presbyterians had ever listened to, and altogether the best that had then been pronounced in the Scotch Church, ever since the time that John Knox had inscribed his name in Genevese characters upon its corner-stone. Logan's treatment, and a multitude of other similar doings, have almost abolished "the benefit of clergy." Many a Scotch licentiate has had to experience the "curse of clergy;" and to find theology considered by common

consent as a universal disqualification, a brand of general inaptitude. The priesthood have so long and so fiercely maintained that the voices of theology and genius are dissonant, have so strenuously insisted on the incongruity of their union, that now their clerical decision is acquiesced in, even beyond their wishes. Reader, should my contribution to the Pioneer seem to you to be vapid and uninteresting, then, understand, that I ask for "the benefit of clergy," and that I claim that its dullness be its defence.

I request sympathy with my subject, else I shall certainly appear to fail in its treatment egregiously. Would that some competent person would undertake to produce two or three volumes, not only on the dates, but on the manners, and on the spirit of early Unitarian times! Let no one be deterred by the feebleness of my little attempt; for it is not unlikely that I may have utterly mistaken a strong conviction of a public want for personal ability to supply it. Such pitiable things have been. Mistakes of this character have been made by men of genius, by writers of far loftier pretensions than those of my lowly self. Looking along only two or three of my bookshelves, my eye recognises several popular names as having been concerned with egregious failures, through their owners having overstepped their departments, as by a poet writing on theology, a mathematician meddling with the Belles Lettres, and by a bigotted priest talking out of the pulpit.

> "O wad some power the giftie gie us
> To see oursels as ithers see us."

Alas! No good angel can do it; still less has any cacodæmon the power. There is no *aqua mirabilis*, no spiritual collyrium for the purpose. Experience is the only means, and that as yet I have not had in literature. Good reader, be candid and considerate, and let the radiance of your good-humoured countenance brighten the dullness of my page. And thou, critic, acute and learned, sir or lady, most serviceable member of the body literate! exempt me from thy just severity; think that my defects are misfortunes; think that in some happier age they might even have been accounted excellencies, just

as black patches on the face would in the first Georgian court have been beauty-spots.

Historical notes, appertaining to Martyria, will appear in some future number of the Pioneer, as an appendix to the article.

Let this letter be read as *a kind of preface* to the paper, which I now send you for printing. A motto! I have none. Here is one taken at random,—"He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand." This is a quotation from the first page of a transcendental transatlanticist, which phrase is a transcendental synonym for an American philosopher. I am, yours, and your readers, &c. WILL. MOUNTFORD.

ADDRESS ON SLAVERY.

BY JAMES HAUGHTON.

TO THE MEMBERS OF THE METROPOLITAN ADVOCATE SOCIETY, IN THEIR ROOM, BOLTON STREET, DUBLIN, THE 28TH JANUARY 1844.

MY FRIENDS,—The subject that has brought us together on the present occasion is one of deep importance. Slavery has been a foul blot on the history of man, in all ages, and in almost all countries; so that its advocates and supporters in the present day can claim for it the sanction of a venerable antiquity; and men are but too willing to lay hold on that excuse as a palliation of many of the evils which surround them, and which retard the advancement of society in virtue. It might be reasonably expected that, as civilization made progress in the world, man would have felt more and more disposed to acknowledge the rights of humanity. Has such been the fact? Alas, no! A slight acquaintance with history will convince us that the contrary is the melancholy truth. In the savage, or rather the

primitive state of man, general freedom of will and freedom of action have been, and still are, the rule. Slavery, or the alleged right of one man to make a chattel of another, is the spawn of civilization, an imperfect civilization, it is true, but still of that state of society which men call civilization. I need not occupy your time by any extracts from the history of remote times to prove this position, for I believe it will be generally admitted to be true; and my present object is rather to endeavour to assist in swelling that stream of public opinion, which is steadily increasing in strength, and rolling onwards, for the extinction of the evil, than to prove its origin. That it exists in the world, and that it is supported by professing Christian, as well as by Mahomedan and Heathen nations, is undoubted; that it is *peculiarly* the shame and disgrace of nations claiming to be Christian, is also, alas! too true to be denied: and it must, I fear, be also admitted that the efforts made by philanthrophic men to mitigate its evils or reduce the number of its unhappy victims, have not been attended with success. It is now upwards of fifty years since Clarkson, and Wilberfore, and Sharpe commenced their godlike efforts to put an end to the horrible traffic in human beings. Instead of being sustained in their labours by the universal voice of Christendom, they met with great opposition in every step of their progress; a depraved public opinion sanctioned the evil practices of those wicked and selfish men, who engaged in the nefarious occupation of slave-trading, and it was only through undaunted perseverance for years, that they succeeded in altering the public sentiment in Great Britain and Ireland, and in gaining a sufficient number of adherents to the side of humanity, to place the brand of infamy on the hellish trade, and cause the Parliament of these countries to declare the traffic infamous and illegal. This was supposed to be, and it really was, a great triumph of humanity; but the consequences have not been so favourable to the cause of man's inherent rights as was expected at the time. These benevolent and philanthropic men, and others who warmly seconded them in their work of mercy, made a cardinal mistake from the commencement of their exertions in favour of

humanity; they only aimed to overthrow the slave-trade, erroneously supposing that that point gained, slavery itself would be soon annihilated. In that opinion they were most grievously mistaken. After some years of anxiety and toil, and the most persevering determination, they overcame all the obstacles which were raised up to oppose them. England declared the slave-trade illegal; and by so acting, in conjunction with some other European powers, threw such difficulties in the way of the traffic on the coast of Africa, as to raise the value of slaves in Cuba, Brazil, and some other markets, so enormously, as to make any risk in obtaining them a highly profitable speculation. This, in addition to the increased demand for slaves, to meet the increasing demands of commerce, caused capitalists to embark freely in the horrid speculation; they caused to be fitted out fast sailing vessels, such as would be likely to escape the pursuit of the English ships of war, which were stationed off the coast of Africa; and they have succeeded to such an extent, that it has been computed by Sir Thomas Fowell Buxton, in his work entitled "The African Slave-Trade, and its remedy," that the annual loss to Africa amounts to half a million of human beings. Of this enormous wickedness, he lays 400,000 at the door of professing Christians, and 100,000 at the door of Mahommedans; of these, about 200,000 are carried into slavery; the remaining 300,000 are saved from that sad fate by death in various shapes, some in war, some by fatigue by their long marches to the coast over deserts, and others through suffocation on board ship. No human tongue or pen could adequately describe the miseries produced by this detestable system, which is pursued for gain, in violation of all the laws of God, and of all the rights of humanity. While the slave-trade was looked upon as a lawful traffic, it was marked with deep atrocity; yet, perhaps, there was some little attention paid to the comforts on board ship of its unhappy victims; but since the trade was declared an illegal one by some of the European powers, no trace of humanity marks its infernal proceedings. The object now is to crowd as many men, women, and children into fast sailing vessels as can be

crammed into them, and then to sail away on chance of escape from the British cruisers. If but one voyage out of three or four is successful, a large profit is made. In order to make the vessels hold as many persons as possible, the space between decks is only just high enough to admit a man in a sitting posture, with his legs stretched out before him, so as to be at right angles with his body. In this way, men are chained down, and packed as closely as possible; and thus they must remain till the end of the voyage, which often consumes many weeks. No change of posture is allowed. The situation is one of intense agony and misery. In this condition, the atmosphere becomes excessively close, and almost putrid, thus adding to the horrors of the scene. About one-fourth of the number die on the "middle passage," as it is called, and when the remainder arrive at their place of destination, they are in such a crippled and unhealthy state, as to require many weeks of care to render them fit for market. In this process, a great many more perish; so that it is probable not more than one-fourth of the entire number lost to Africa are ever sold into slavery in the West Indies and South America. The crews of the men-of-war which are stationed on the coast of Africa to intercept the slave-trade, have a great interest in detecting and seizing slave-traders, as their ships are condemned and given as prize-money. This adds to the miseries of the traffic, by obliging the traders to act with more caution, which creates delay, and delay is often death to hundreds. The traders are also frequently chased; and when they are hard pressed, it is a common practice to cast the slaves overboard, to lighten the vessel, and thus many perish in the sea.

I have now, my friends, given you a faint outline of the horrors of the African slave-trade. You will perceive that it has not been diminished in the number of its victims, nor lessened in any of its dreadful details, through the means heretofore taken to effect its annihilation. On the contrary, these evils have been increased by the wickedness and cupidity of men, whose object is to gain gold, regardless of human suffering, and in desperate defiance of Almighty God himself. I am

sorry to tell you that British capital is still largely engaged in the nefarious business, and, I fear, there are men even in our own country, who lend their support to this greatest system of wickedness that has ever existed on the face of the earth ;—a system at which the heart of humanity recoils, and from which every good feeling implanted in us by God shrinks in horror and dismay.

While on this part of my subject, I may tell you, and I do so with great pleasure, that Ireland is free from the stain of direct participation in the African slave-trade ; it is not known that any ship ever left our shores to carry on that infernal traffic. In times long past, the stigma was attempted to be fixed on us by some merchants in Belfast ; but, through the virtue of one man (whose name, I regret to say, has not come down to posterity), we were saved from that infamy. Let us rejoice, my friends, in the knowledge of this fact ; and may it stimulate us in our exertions to free the world from the curse of slavery. The Almighty, in his mercy, having saved us from the disgrace of direct participation in the villainy of tearing our brethren away from their homes and their families, has imposed it upon us as a most sacred duty, to be ever found foremost in the ranks of those who labour for the rights of humanity. I have not gone into many details, or given you many authorities, in proof of my statements. These would lead me far beyond the limits of an address. My object is, to stimulate your minds to increased thoughtfulness on the important subject before us, rather than to enter into any lengthened dissertation upon it. Because the labours of good men who have gone before us, have failed in lessening the horrors of the slave-trade and of slavery in those countries where it yet exists, are we to fold our arms in despair of success ? By no means ; we are to press on with full vigour in the consciousness that God is with us, and that we shall certainly succeed. I will now turn your thoughts to some of the more pleasing features of this most melancholy subject. A bright ray of hope has dawned upon its dismal horizon ; the clouds are broken, and the sunshine of freedom has shed its blessed light upon us, cheering us on

our way, and lighting us to future victories in its glorious cause. Great Britain and Ireland are now free from the guilt of slavery. On the 1st of August 1838 —a day to be for ever remembered with delight in our annals—the sun arose upon the happy faces of 800,000 of our enfranchised fellow-men, in our West India colonies. It was a glorious day,—it was a glorious deed, which thus, in one moment of time, raised 800,000 human beings out of a state of deepest degradation, into one of the highest humanity. The mind can scarcely imagine the bounding feelings of exultation which filled the bosoms of these men at that moment; and nobly did they realize the expectations of those who felt that men might be safely entrusted with freedom, with that right wherewith God Almighty has invested his rational creatures, and which cannot be justly withheld for a moment from any one of them. On the 1st of August 1838, the Negroes in our West Indian colonies were declared free; they celebrated their freedom with songs of thanksgiving and praise; and from that hour to the present day, they have conducted themselves in the most exemplary manner. They are good and industrious citizens; they are rapidly rising in the scale of civilization. No guilty retaliation of the injuries heaped on them by their oppressors has marked their conduct. In a word, the Negroes have conducted themselves with the utmost propriety; their prosperity and happiness are increasing, and the improvement of the colonies is going rapidly forward, thus affording a sure proof to the world that it is as safe as it is just, to render unto men their rights.

West India emancipation was signalized by one act of enormous injustice, which will have the effect of retarding the manumission of slaves in other countries. The holders of slaves in our colonies were paid twenty millions of money, as the price of doing that which was right, and which they were in duty bound to do, without one penny of compensation; and the already overtaxed people at home are called upon to pay the interest of that great sum for ever. That payment to slaveholders was indeed a most wanton act of injustice; it was wrong in every point of view in which it can be

contemplated. The planters had no right to it, for they were guilty of fraud, in robbing their fellow-men of all their rights; they had no right to it, because they sustained no loss; on the contrary, great gain to them has been the result of emancipation, for it is an undoubted fact that their plantations are much more valuable since freedom was declared,—they are saleable in the market at double and treble the sum they would have brought previous to emancipation.

The payment of the money to these men, was, indeed, a crying act of injustice; if any compensation were due, it was to the poor negroes, who had been robbed of the value of their labour for so many years. It was a great crime, because it has given to France, and America, and other nations who hold slaves, an excuse for not emancipating them, on the ground that they cannot afford to pay compensation money as England has done. The Parliament and Ministry who granted the twenty millions of money to our planters, are, indeed, deeply responsible to outraged humanity for the added difficulties they have thrown in the way of universal emancipation. Since the great boon of liberty in our West India colonies was granted, the East India government has done a noble act —an act, as far as we know, untarnished by any compensation of a pecuniary nature, to slave-holders;—it has declared that slavery shall no longer legally exist in British India. Rejoice with me, my friends, in this great triumph of public opinion. I believe the sun does not now rise upon a slave, who can be legally retained as such, in our good Queen's wide dominions; the subjects of Queen Victoria in all parts of the earth, can now look up to heaven rejoicing that they are free; that they can walk abroad in the majesty and dignity of their nature, and that "there are none to make them afraid." As regards ourselves, we are now, my friends, freed from the necessity of a continued conflict with slavery at home, and among our fellow subjects in other lands; our labours in future will be for the attainment of improved social regulations, which may tend to remove or to remedy the evils which abound, and which are a disgrace to us as men and as Christians; we have much misgovernment to remedy,

much misery to alleviate; but I will not now further allude to these matters. Slavery—by which I mean that condition in which a human being is reduced to the condition of a chattel, and can be bought and sold like an article of merchandize, has been abolished throughout the British dominions; the British subject who embarks in it in any way, is not alone infamous in the eyes of God and man, but he is infamous in the eye of the law, and liable to the punishment of transportation if his guilt can be proved. A London merchant, of great wealth, it is said, was lately brought to the bar of justice, and most narrowly escaped that ignominious sentence. Whether guilty or innocent, I am not sorry he escaped, for I consider transportation and hanging, punishments disgraceful to the age in which we live.

From the foregoing remarks, my friends, I expect you will agree with me in thinking, that the friends of human freedom in those countries have great reason to rejoice. Public opinion is now with them,—public opinion which they kindled and fanned into a noble flame, has planted the tree of freedom, and *it* will strike its roots deeper and deeper into the ground, and its branches will spread wider and wider, until all mankind shall find peace and shelter beneath their shade. It is to the power of enlightened public opinion, and to it alone, that I look for these great results; and if I can but add one drop to the mighty and magnificent current which is noiselessly, but with resistless influence, rolling its billows over the surface of society, for the improvement of the human race, I shall rejoice that God has given me the power to be useful, even to so limited an extent. Each one of us, my friends, has some work to do for humanity; we are not sent into this world to live a life of ease and sensuality, then die away, rot, and be forgotten. No! no! this is not the object of our being here, a nobler destiny is ours, we are to live for ever. While in this world let us be doing something to raise humanity out of the dust, and place it erect in God's glorious sunshine, so as to make some little preparation for the enjoyments of a glorious immortality in heaven; let us strive to have some foretaste of those

joys that will be ours when the Redeemer of the world shall welcome us into the mansions of his Father's house. Can we secure his smiles and his approbation more certainly by any other course than endeavouring to promote the happiness of our fellow men? I believe not. I therefore urge you, my friends, to pursue that course of life steadily and perseveringly.

I cannot conclude this already lengthy address without some allusions to slavery in America; with your kind permission, I shall therefore trespass on your attention for a few minutes longer. Slavery exists in America in its worst form, particularly in thirteen of the States of the Northern Union. No fresh importations of negroes from Africa have been legally admissible into North America for many years, but there is a system of breeding human beings for sale in her slave States, which is revolting to every feeling of delicacy and rectitude implanted in the mind of man. This infernal system is carried on as a regular business, just as horses and cattle of all descriptions are raised in these countries, and with as little regard to the feelings of the parties, as is paid here to those of the brute creation. The details of this horrible traffic are so brutal and disgusting, that you would scarcely credit them if they were related to you; and, indeed, they would be unfit to be mentioned in any decent assemblage. Several years ago (I believe about 60 years), the slaves in the United States amounted to about 700,000 souls, now they number upwards of 2,500,000, and there is no record on earth of greater cruelty, or greater human misery, than falls to the lot of the greater portion of these unhappy beings. The coercive laws against black men in the slave States are of the most despotic and infamous character. The masters are constantly proclaiming to the world their great kindness to their slaves; but all who are acquainted with the facts of the case, are well aware that cruelty is the rule, and kindness the exception, in practice. I could readily prove this to you by lengthened extracts from their code of laws in relation to slaves, but time will not permit my doing so. I will, however, read you a few extracts from "Mrs Child's Appeal," and from a work entitled, "American Slavery as it is, or

the Evidence of a thousand witnesses." This latter work contains a well authenticated account of horrors, such as, I verily believe, has never been given to the world in any other production from the press; one can hardly believe that such cold-blooded demonism exists as is there detailed, and proved beyond all reasonable doubt, to constitute a common treatment of the slaves in America. The condition of these poor creatures is wretched in the extreme. It is true, that travellers passing through the slave States do not often witness scenes of desperate cruelty; these are not exhibited to strangers, great courtesy marks their treatment by the luxurious planters, so that many Europeans leave the country impressed with the idea that kindness is the rule, and cruelty the exception, in the treatment of slaves there. But I would again point to the laws to prove that the planters are made tyrants by their fears. They talk of the happy condition of their people, and of their own kindness, which they say is repaid by affection; yet they live in constant dread and terror of insurrection and murder, to guard against which, they have enacted the most brutal and sanguinary laws, and the slaves are kept in the most complete ignorance; the penalties for teaching them to read are dreadfully severe; in some of the States death is the penalty. Only imagine this, my friends, death for teaching a slave to read, in a land which hypocritically sends its missionaries to the farthest ends of the earth, to place the Bible in the hands of the heathen in other lands, while nearly three millions of heathens live within their own shores, to whom they deny all knowledge of the living God. This most shocking attempt to shut out the Divinity from the soul of man, is not always successful; a few learn by stealth to read, and, if time permitted, I could tell you of the ingenious methods to which they resort to gain knowledge, but I must hurry to a conclusion. We have reason to believe that the slaves in America are acquainted with the labours of abolitionists to break their chains and set them free; and that this knowledge renders them patient under treatment which would otherwise drive them to deeds of blood. Such is the indestructible love of liberty implanted by

God in the heart of man, that hundreds and thousands of these poor fellows annually flee away from slavery; many are retaken; they are hunted by blood-hounds trained for the purpose, and by men yet more savage, who seem to have a fiendish delight in such pursuits. The planters and their sons engage in them with alacrity, and they shoot down, without mercy, their victims if they do not at once surrender. Many of them escape, and through unheard of toils and dangers, reach Canada, where several thousands of them now dwell in peace and happiness under British rule, which protects them from their oppressors.

I have now, my friends, nearly completed the task I proposed to myself. I know it is very imperfectly accomplished, but I believe you will kindly excuse its imperfections. If I have created a more ardent love of liberty in any of your bosoms; if I have caused any of you to feel a more intense hatred of slavery, and an increased desire to lend your assistance for its complete overthrow, I shall have done some good, and given some little aid to the friends of humanity in America, who are labouring under difficulties, and amid dangers, of which we have no conception; but they know that God is with them, and that they will succeed; this reflection cheers and strengthens them; our sympathy and assistance, so far as we can render them any, will give them increased courage to pursue their labours of love with greater ardour; let them know that the people of Ireland are with them, heart and soul, in their noble struggles against wrong and iniquity, and they will press onward with lighter hearts, and with renewed confidence. It is by enlightening public opinion, through the influence of Christian principle, that the great work of universal emancipation is to be accomplished. I have spoken to you of the physical evils, and the moral and intellectual degradation under which the poor slave labours, these are sad and sorrowful to contemplate; but no language can convey the idea of the deep debasement of soul of the miserable slaveholder; he should be the object of our sincerest pity; the man who can bring himself to purchase a brother, as if he were a brute, must be lost to all feeling of respect

for his own high and immortal nature; he that can unmoved behold the image of his Creator on the auction block, can have no idea in his mind that he is a being accountable to God for his actions, or he would not thus offer indignity to his Creator, who has deigned to make the human soul His temple. I cannot conceive of any position in life, in which a man is really so contemptible and degraded, as when he daringly flies in the face of humanity and of God, by becoming a slaveholder. Such a man is indeed an object of the sincerest pity; he is not fit to live, he is not fit to die. Let us, my friends, try to save our brother out of this fallen and miserable condition; he may, he probably will, reject our sympathy, but as God's light in the human soul cannot be wholly extinguished, there is, in even the breast of the slaveholder (that most guilty of men), a witness to testify in our favour, a witness that cannot be smothered. It is impossible to believe that a man so guilty as the slave-holder is can be unconsciously guilty. He well knows that he is doing as he would not be done by; and he must ever be haunted with those fears which torment those who sin against the convictions of their souls. Truly, the slave-owner is in a pitiable condition.

You may ask, perhaps, "What have we to do with slavery? We deplore its existence, but how can we do anything to remedy the evil?" I reply, you can do much, you can swell that current of public opinion against the system, which public opinion is constantly gaining force as time rolls on. Nations are made up of communities—communities are made up of individuals; all have influence in society. Let your voices be heard in favour of humanity, on every suitable occasion, and you will be instrumental in doing good. Thousands of Irishmen are living in America; they know that our minds are turned to the deeply important question of slavery in that land. Let there be no wavering among us on the subject; let Ireland be as one man in condemnation of the gigantic wrong, and our countrymen abroad, who favour the iniquity, will wither beneath our stern rebukes, and feel themselves

constrained to take the side of liberty in the country of their adoption. Therefore, let none say they can do nothing in this good cause.

I have now completed my task, and I take my leave of you for the present, by congratulating you, my friends, on the formation of the Metropolitan Advocate Society. It is one of those useful associations which have sprung from our glorious teetotal reformation, and which will, I trust, strongly tend to make that happiness-diffusing movement permanent in our country. Cold, indeed, must be that heart which can contemplate with indifference the alteration which habits of temperance are creating all around us, shedding the blessings of peace, where discord prevailed, and, instead of misery and destitution, filling the land with comfort and happiness.

PRISON DISCIPLINE; FLOGGING.

The following observations were occasioned by the system of flogging boys, and incarcerating them in dark and damp cells, for slight offences in the borough jail of Liverpool; and an objection being made by the chaplain at that time, a very humane but prejudiced man, to the introduction of moral tracts for the use of the prisoners.

We are happy to find that the Magistrates have appointed a new chaplain to the prison, and we trust that a system of *good moral instruction* will now be commenced, and that a few fanatical religious opinions will not usurp the place of a rational and virtuous education, sanctified by religious motives and hopes. In one thing, we agree with Dr B—, and that is in disapproving of a *severe* system in the prison, and of the infliction of frequent punishments. It is impossible to bring to bear moral and intellectual means of improvement, in any institution where brute force is resorted to, and a law of retaliation is thought a duty for past offences. The two systems are incompatible, and you have only to choose between the two. A schoolmaster

who cannot *educate* flogs, and a magistrate who cannot reform *punishes*. If a schoolmaster used proper moral influence over the minds of his pupils, he might spare the whip; for a few words, if he were truly revered and beloved by them, would have more effect than many lashes; and if a magistrate would try a system of enlightened education and good moral instruction, even on the worst of human beings, he would not need to resort to more violent measures, and he would have tenfold the power and influence which mere physical force could ever give him. It is certainly an easier thing to punish than to educate; the one requires only the exercise of a little brief authority, and is done in a moment, while the other is a work of *time*, and requires *kindness*, *wisdom*, and patience, and much forbearance, sometimes in its execution. But look at the different results. In the former case you have made a man more brutal, more revengeful, more wicked; in the latter, you have turned him from the evil of his ways, and led him back to virtue and to God. You have, in one word, *enlightened* him; you have given him views, and motives, and hopes, which he never before possessed; and, in giving him virtuous principles of action, you have in fact regenerated him. Which is the greater benefit to society? Is not the security of life and property produced by the reform of a criminal the greatest safeguard of all for the public welfare? If you turn a man out of your institution a better man, have you not in fact added to the safety of our hearths and our homes? We have recourse to penal laws, and they are necessary; but the strictest penal laws are no protection, without the education of the people. Keep them ignorant, keep them brutal, and there is no security in the world for the classes above them. We can indeed retaliate if they injure us, but would it not be better to give them the principles which would prevent such a necessity—and what is *retaliation? It is the one great mistake of people in power.* There is a false idea abroad that retaliation is security, and that punishment prevents crime. The fact is, that all the punishments commonly used increase the crimes of uneducated and vicious persons, by familiariz-

ing them to violence, and destroying the sense of shame. It is not force opposed to force, but education opposed to ignorance, that is the object of an enlightened legislation; and he who only uses the former shews that he does not comprehend the power and extent of the latter. What, then, would we recommend, you will say? We answer, an adult school for those who cannot read, and also a regular course of *moral* reading in the rooms, in which the officers should themselves be the readers; also an appointment of gentlemen as visitors to the prisoners, to attend at regular and stated seasons, and inspect their improvement. We would recommend that a due consideration be given to these beings, as the possessors of *immortal* souls, and that their education and reform be conducted with the care and attention due to so great and imperishable a claim; that they should be no longer looked upon as merely troublesome and obnoxious criminals, who must be disposed and got rid of in any way, so as not to disturb the public comfort, but as men before whom an eternity is stretched out, and whom it is our bounden duty to aid in a preparation for that future destiny. Of all things, bad institutions are the worst, for they create crime in far more than the common ratio, and the contaminating fermentation of the mass is worse than the separated guilt of individuals. The prison must either be the abode of misery, punishment, and crime, or a school of virtue and education; and it remains, in a great degree, with the magistrates, which it shall become. Light and darkness can as soon be combined as these two opposing systems; and we earnestly entreat all who have authority to try the great and noble experiment. When religion and morality are proved to be worthless, then try the whip, the solitary cell, and the punishment; but at least let their voice be heard in the land, and see if the human heart respond not to the call. There are mighty energies in your power, and they have never yet been properly exerted. We trust the time is now coming when we shall witness their efficacy. We, therefore, entreat you to try the effect of a *kind* and merciful system of instruction, not impeded by the whims and experimental punish-

ments of individuals, but grounded on principles that are fixed and unalterable, and not vacillating with every different opinion of those placed in temporary authority.

THE ADVENTURES OF JOHN HOPKINS' DAUGHTER LUCY.

NO. II.

THE glad voices of the joyous birds again aroused to returning consciousness the chilled form of the forsaken child. She, around whom the tenderest care had ever drawn the curtains of repose, now awoke to find herself alone. Parental Love and World's-Opinion were far far away, and she was summoned by the voice of neither to the duties or the pleasures of the coming day. Yet, nature's choristers sang on, and the secret influences of the gentle sights and sounds of early morning sank into her soul, and gave her peace and hope. After she had raised herself upon her mossy couch, and sometime looked around, her thoughts were less confused; and though a silent tear trickled down her cheek, when they reverted to the home that she had lost for ever, her father's words were not forgotten which had told her of another. "Is he not gone thither?" she mentally exclaimed; "and may I not follow? I will in truth seek the way through this world, by the light that shall beam upon my path. His loved accents are no more here to guide me. I deemed that I had found a true friend in that mysterious man, who again has left me; yet still I have the Book whereof my father took so often counsel,—he said it would guide me also, and shall I not pay attention to his words?" Then she turned round to look for the little packet she had brought with her, and found with joy that no one had deprived her of it, though she had well nigh forgotten it; and the leaves of her book, where she sought to open them, were closely joined together, from the neglect in which they had been left. She read a few lines in different places, but she understood them not. "Ah," said she, "this

is no guide for me; how can I read when there is no one to interpret to me? Why does not World's-Opinion aid me now?" And as she spoke a dark shadow fell upon the page, and he upon whom she called again stood before her. "Child!" he exclaimed, "long have I sought thee; wherefore hast thou left me? Is this a place for thee, when I would have taken thee home, and safely lodged thee? I have fared sumptuously meanwhile, as all who trust me may. Because thou couldest not keep pace with me, and I was not sufficient for thee in thy weariness, therefore hast thou suffered; but again thou hast turned to me for help, and, see the kindness of my nature, at thy call I come." Lucy dared not interrupt the torrent of his words; though she feared him, she clung to him alone, and springing from her seat, heedless of her Book, which fell upon the ground, she threw herself into his arms. "Then thou *wilt* come with me," he said, while a smile returned upon his features; "nay, do not leave thy Book behind—'tis a good Book, I love it well." A blush mounted into the child's face, to find that he had discovered her careless thoughtlessness; yet she was pleased to be allowed to keep her treasure. She could not long forget how deeply it had been prized by him who had gone before. She carried it in her arms, and tripped gaily by the side of World's-Opinion, who already was in haste to proceed along. "Put it in your kerchief, child; I would not all my friends should see thy burden. Besides, thou shouldest take better heed of it than to use it every day." "But will it not teach us the way?" said Lucy; "my father told me so." "I know the way already," replied her friend; "can we be lost in this fine broad road, wherein I have so often travelled?" Lucy did not feel quite sure whether he meant the way to his own home, or the road which should take them where her father was, which thought was in her mind, but she was too timid to question him farther. As they proceeded along, she soon began to feel tired of walking, and again she leaned upon her companion for support. He seemed pleased to conduct and uphold her, and even shortly after took her in his arms, and carried her rapidly along. Now she felt very happy, for she saw all around, without

any painful exertion on her part; and as the day advanced, brilliant equipages met them, and dashing horse and foot passengers. All paused, or turned round to look upon the old man and the lovely child; all did respectful homage as they passed, and Lucy's heart beat with hitherto unknown feelings of pride and self-complacency, when she felt conscious of the openly expressed admiration of every beholder. She no longer clung in fear to World's-Opinion for protection and support. She sat upright upon his arm, and courageously returned the bows and smiles that were showered upon her. But as this change came over her, it seemed gradually to give great annoyance to the old man. He checked every movement, and when, in her recovered gaiety, she was fain to chide his forbidding looks, he quickly assumed an angry frown, and calling her an ungrateful child, he withdrew his arms so suddenly that Lucy fell upon the ground. She was not hurt, however, though frightened and surprised. She did not weep, because she could not understand the cause of this apparently capricious conduct, but, subdued and silent, she pursued her way, without remark on either side. Shortly after this, they met a grand and stately equipage, and all within and without the carriage paid lowly homage to World's-Opinion, but took no note of Lucy, who stood behind him as they passed. He received their bows and courtesy with marked complacency, seeing which, the one who seemed their lord, desired his menial train to turn round, and travel sometime onward the same way the old man was going, "that I may better enjoy the society of my dear friend," said he. World's-Opinion talked much with them as they went, but Lucy felt sorely grieved to hear them laugh and mock at many things she knew her father had revered, and she began to look with fear and dread on the huge form who no longer smiled upon her. And as they travelled on, those in the carriage at last saw her, and noticing her youth and beauty, and her solitary weariness, they had compassion on her, and bade her ride beside them. She looked at World's-Opinion for his approbation, but he seemed undecided and indifferent, so she accepted the welcome kindness and prof-

fered aid of the rich and powerful. But what was Lucy's astonishment when she saw the change that this effected in the manners of her former friend. Suddenly, he spoke to her with strong affection, almost respect, consulted her wishes, instead of directing her upon the road that they should go, and assured her, that of all the lovely children he had known, he had never loved one more warmly than he now did her.

THE SPIRIT'S ADIEU.

Yes! I am free, and yet I linger here
Upon the threshold of Eternity,
To gaze upon thee in thy quiet sleep:
How cold and still thou liest! How silently
Thou tak'st thy long last rest beneath me there!
How poor, how weak, how helpless art thou now!
Since I no more inspire thy form with life!
The grave has claimed thee for his heritance,
And thou must waste and crumble to decay.
Those eyes whose living light I loved to be
Are closed for ever! And those lips are sealed
With death's cold impress. Ne'er my inward voice
Shall wake again its echoes on thy tongue,
For thou art voiceless, and unconscious, now
That I have left thee. And must I depart
And feel no sorrow for thee? Can that form,
Which I have filled with beauty and with joy,
Now sink to nothing, while unheedingly
I wing my way to happiness and bliss?
It cannot be! When first my power awoke
The fresh young dawnings of thy infant heart,
E'en then I loved thee! And when passing years
Had linked us closer, still my earthly home
Was dear unto the spirit it enshrined.
When the All-wise Creator sent me forth,
A spark of the Eternal, to abide
Within thy form, till death should set me free,
I fanned the flame of reason, and inspired
The love of all things beautiful and true;

I taught the expanding mind to rise and trace
The varied wonders of thy earthly home.

'Twas I who led thy childish feet to stray
Amid the sweetest flowers that deck the ground;
I filled with joy the long bright summer day,
Making thy glad heart inwardly rebound,
To see how beautiful was all around,—
Free as the winds that in their onward flight,
Fill the soft air with their melodious sound:
Pure as the dawning of the morning light,
Was thy unsullied innocence unto my sight.

And when in youth thou rais'dst the wistful eye
To the high dome of heaven's eternal blue,
When in the rolling clouds thou could'st descry
Glories unbounded, wonders ever new,
I winged thy fancy, till it soaring flew,
And lost in contemplation too intense
For utterance, thy mind expanding grew,
Till thou could'st understand the power immense
With which my secret spirit filled thy every sense.

How often have we both together roved
Midst groves, o'er plains, by silvery streamlet's side,
Thy feet have borne me to the scenes I loved,
I, silent there, delighting to abide
Where the vast ocean rolls his mighty tide,
And dashes foaming on the sandy shore,
While on its breast the vessels proudly ride;—
Thy lingering footsteps ne'er shall wander more,
For thee these scenes are dead;—our union is o'er.

And when at last, around thy heavy brow
The withering frosts of wintery time were spread;
When sickness thy once healthful form brought low,
And feebly bent thy once uplifted head;
When faithful memory around thee shed
Sweet thoughts of happiness for ever past,—
'Twas then from thy enfeebled form I fled:
Now, as I gaze upon thee—'tis the last,
The last sad lingering look which o'er thee I may cast:

Farewell! Farewell! This earth is not my home!
'Tis thine! For thou art dust, and must return
Unto thy native clay! I soar to heaven;
And with me, in my glorious flight, I bear
That growing mind, which I have taught to know
The bliss of earth, the glories of the skies!
Thou did'st enshrine the inestimable gem,
Now brightened, purified! I lead it forth
Unto the light of everlasting day!
'Twas I the spark of immortality
Implanted in thy frame! 'Twas I that gave
Life, endless life, to that created mind.

Earth, I have loved you! Now, once more set free,
I wander through the realms of endless space,
Oft will I visit thy enchanting scenes;
Oft will those dear ones, dwelling with thee still,
List to my voice upon the passing breeze.
In shady groves, solemnity shall fall
Upon their hearts, and memories arise
Of those they deem departed. I am there!
And sweet and low my gentle tones shall steal
Into the deep recesses of the soul,
And lead them on to aspirations high
For all things true and holy, till they feel
That death alone is liberty and life.

LIVERPOOL, *October* 1843. C. S. C.

TESTIMONIAL TO THE AUTHOR OF "SCRIPTURAL ILLUSTRATIONS OF UNITARIANISM," AND THE "CONCESSIONS OF TRINITARIANS."—Entertaining sincere respect for the character of Mr John Wilson of Manchester, as well as feelings of gratitude for the valuable publications he has produced, with so large an expenditure of labour and research, in behalf of the Scriptural truth and authority of Christian Unitarianism,—we have much pleasure in making as widely known as we possibly can the following circular, addressed to our Unitarian brethren. We respectfully urge on all our friends the claims of Mr Wilson to the expression of their Christian thankfulness.

"DEAR SIR AND BROTHER,—You are doubtless acquainted

with the two works published by Mr John Wilson, of Manchester; namely, 'Scriptural Illustrations of Unitarianism,' and 'Concessions of Trinitarians.'

"The singular excellence and practical worth of these works seem to call for some special acknowledgment on the part of Unitarian Christians,—the rather because, owing to the limited circulation which Unitarian books can command, the author has received nothing which deserves the name of compensation for his time and labour, the value of which to himself and family must in his circumstances be very great.

"Influenced by these considerations, we, the undersigned, are desirous of procuring Mr Wilson some pecuniary aid, and, with this view, respectfully suggest that a subscription of one shilling and upwards from each contributor, be made for Mr Wilson, as a token of gratitude for his valuable, arduous, and unrequited labours on behalf of our common cause.

"Allow us, dear Sir, to entreat your active co-operation in bringing this matter before your friends. Contributions will be received by Mr John Armstrong, 17 Market Street, Manchester; by Mr John Chapman, bookseller, 121 Newgate Street, London; or by any one of us.

Your humble servants,
James Martineau, Liverpool.
F. Howorth, Bury.
George Lee, Hull.
John R. Beard, D.D. Manchester.
John Colston, Styal, Wilmslow.
R. Brook Aspland, A.M. Dukinfield.
Fletcher Blakely, A.M. Moneyrea, Belfast.
H. Montgomery, LL.D. Dunmurry.
J. Scott Porter, Belfast.
W. H. Drummond, D.D. Dublin.
Wm. Johns, Manchester.
Wm. Gaskell, A.M. Manchester.
J. G. Robberds, Manchester.
Robert Wallace, Manchester.
John Jas. Tayler, A.B. Manchester.
Wm. Turner, Manchester, late of Newcastle-upon-Tyne.
Charles Wicksteed, A.B. Leeds.
George Armstrong, A.B. Bristol.
William James, Bristol.
Hugh Hutton, A.M. Birmingham.
George Harris, Edinburgh.
Joseph Hutton, LL.D. London"

March 1844.

Rev. Lawrence Holden of Tenterden, Kent.—We had completed the last half sheet of our present number, when we learned the decease of this venerable man. The intelligence came as a shock upon our minds, for we had not heard of his previous illness. We felt we should do violence to the respect and affection we entertained for the departed, if we allowed our magazine to go forth without recording his death. He was the friend alike of our boyhood and our manhood. He was the friend of our father. The hours and days spent in his society, in his home of Christian peacefulness, are among the cherished and hallowed recollections of our being. His courtesy and kindness of manners, his benevolence and piety, were learned in the school of Christ. His entire character was eminently Christian. His conduct through life was an admirable exemplification of the virtues, the labours, and the usefulness of the faithful Christian pastor. The oldest minister of our denomination, his lengthened pilgrimage of upwards of ninety years, has been one of exemplary Christian diligence. For threescore years and ten the minister of one religious society, he grew grey amidst the children's children of those whom he originally served, as the preacher of Christian truth and righteousness. And they honoured the face of the old man, they reverenced the hoary head ; it was in their sight a crown of glory, because it was sanctified by goodness. Throughout his course, unfalteringly he testified of the grace of God, and the divinity of Christianity. His outward eye became dim, but there was no darkness on his soul. He outlived all to whom he came to minister in things pertaining to the kingdom of God, and stood as a patriarch among his people. Stretched on the bed of sickness, his beloved flock were near to his spirit. Sunday, March 17, he addressed a message, by his excellent coadjutor in the ministry, to his children in the Lord, testifying his faith in Jesus, his calm reliance on the Father of mercies, his prayers for their present and everlasting welfare. His benediction was similar in spirit to that of the aged and beloved disciple of our Lord, "Little children, love one another." On Tuesday, March 19, in peace and holiest hope, our friend breathed his last. "Mark the perfect man, and behold the upright, for the end of that man is peace."

At the religious service in St Mark's Chapel, Edinburgh, on Sunday afternoon, March 24. Mr Harris paid a brief but heartfelt tribute to the memory and character of his revered friend, at the conclusion of a discourse from 1 Cor. xv. 41, 42.

THE

CHRISTIAN PIONEER.

No. 212. MAY 1844. VOL. XVIII.

UNITARIANISM *NOT* INFIDELITY,

A REPLY TO IMPUTATIONS MADE BY THE HON. AND VERY REV. W. HERBERT, DEAN OF MANCHESTER, AT A MEETING OF CLERGYMEN AND OTHERS, HELD ON TUESDAY EVENING, APRIL 18. 1843, IN THE CORN EXCHANGE, MANCHESTER,—

FOUR DISCOURSES, BY THE REV. J. R. BEARD, D.D.

NO. IV.

And the disciples were called Christians first at Antioch.—ACTS xi. 26.

IT would be one of the most difficult of tasks to recount and estimate the good which the Almighty Disposer of events has educed from the evil designs and wicked arts of tyrannical, cruel, and persecuting men. The redemption of the world was, under God, wrought out by one who in life was despised and rejected of men, and who died the death of a slave and a malefactor.

And so the proclamation of the gospel, and the evangelizing of the world, were, to no small extent, caused by the hatred and bitterness with which the early Christians were pursued, first by their Jewish, and afterwards by their heathen adversaries. Our text records a result which had a like dark origin. Antioch heard the sound of the gospel, and was first to give to the disciples the name of Christian, in consequence of persecutions, whose earliest victim was the martyr Stephen. The immediate consequence of his death was doubtless satisfactory to his enemies. The yet small band of believ-

ers in Christ, those enemies saw driven from Jerusalem, and heard to be scattered abroad. But though the persecuted disciples fled, they bore with them precious seed, and wherever they went, they were diligent to sow it broadcast over the land, till at length, first the tokens, and then the reality of a golden harvest saluted their eyes, gladdened their hearts, and rewarded their disinterested efforts.

Noble-minded men! Fleeing from peril, incurring peril, by naming the name of Christ, they spared not, they ceased not, wheresoever they came, to proclaim the glad tidings of great joy of which they had become the happy possessors. The difficulties of their task it is now not an easy matter for us to measure, living as we do in a country where Christianity is universally professed and generally honoured, and where the Christian name is a passport to distinction and power, if not to opulence. How dissimilar the condition of one of those who, having been rudely expelled from their country and home, went forth, bearing their lives in their hands, and "travelled as far as Phenicia, and Cyprus, and Antioch." Some few poor Galilean peasants, or humble natives of Cyprus and Cyrene (v. 20), they approached, in coming near to Antioch, one of the three great centres of classic civilization; a city which had been the abode of native kings, and was then the residence of the Roman proconsul, which was distinguished for its eminence in the arts and sciences, was celebrated for its schools of philosophy, and esteemed for its strong attachment to the established idolatry of the day. What could these lowly individuals expect but obloquy, suffering, and death, when, with their minds full of their holy purpose of preaching the gospel in Antioch, they first caught a view of its palaces and temples from the mountain which in their way they had been obliged to pass, and saw the city lying in the rich and well watered plain below, in all the pride and pomp of its power, mistress of a vast suburban district which spread, with its dense population, till stopped and hemmed in by encircling mountains, nay, queen, sole and despotic arbitress of entire Syria. Had it been one of the villages of the land that these primitive heralds of the gospel

were entering, they might well have felt some misgiving of heart, when they thought of the evils from which they had just escaped, and remembered they could go nowhere but they would find either Jewish hatred, or heathen scorn. With what deep solicitude, then, must they first have seen, with what strong emotion and lively fear must they have entered Antioch, the very citadel and stronghold of their implacable and unsparing foes. Thank God that they shrunk not back! They went into the city, declared the burden of their soul, in face of a proud philosophy and an established and persecuting priesthood, and soon gained a foothold there, whence neither they nor their cause could, by all the power of the enemy, be displaced.

It is not difficult to conceive the contempt, derision, and dislike which the preaching of these holy men occasioned among the refined, voluptuous, sceptical, or superstitious inhabitants of Antioch. Especially would its Roman element—that element which predominated alike in the government and in the mansions of the city—despise and scorn these unlettered and ill-bred innovators. At first, indeed, the Roman remained ignorant of the obscure movements that were made in favour of the cross; and after they had been forced on his notice, he affected an ignorance which he wished to be real, and an indifference which he knew to be utterly false. The time, however, soon came when these disturbers must be spoken of, and dealt with; for not only their fame, but their influence, had gone throughout the city, threatening changes which it seemed as difficult to characterise as to measure. In such an emergency, what was to be done? The religion of the city was in danger; the statues of the gods trembled on their pedestals; "the authorized teachers" and guardians of the popular faith demanded coercion with a loud and ceaseless voice. All this, and the wish to try what contempt would effect, before the efficacy of the "sword" was put in requisition, led the Roman authorities to speak of these troublers of society perpetually, and to speak of them in the least honourable manner possible as "Christians." And thus the disciples were first called Christians at Antioch. The name

was given in contempt. The teachers of the new sect were continually talking of one Jesus, who was Christ. This Christ, it seemed had pretended to be king of the Jews, and had suffered death by crucifixion, as the punishment of his treason; and from all that the Roman great ones could learn, the manner of his death was as passive and mean as it was ignominious. Christian, then, was the fitting name. It was a perpetual and decisive memento of the slave-like end of this Galilean aspirant, and it stigmatized his troublesome followers as both guilty of folly and worthy of contempt.

Such appears to have been the origin of the name of Christian. It was imposed on the early disciples by Roman pride, for its own unworthy purposes. The priests of Antioch are imitated by the priests of England. Knowing how much there is in a name, how easy a vehicle it is for misrepresentation, how well it may be made to excite or foster prejudice, how much more effectually it works than argument, those whose interests pledge them to things as they are, have, in all ages and lands, nor least in our own, been both careful and skilful in fastening some nickname on persons whose doctrine threatened the safety of established error. At first, the disciples were contemptuously called Christians; in these days they are branded as infidels. A curious history is that of the changes of popular feeling. Christian was once a title of contempt; now it is held in the highest honour. Once it was a stigma; at present it is a distinction. Having thus become glorious in men's eyes, it will no longer answer the purposes to which it was first applied. But the spirit of a priesthood is never at a loss for unholy weapons. "Infidel," "Socinian," "Papist," and "Dissenter," succeed to "Christian," as charms wherewith to evoke the evil spirits of society.

The term Christian is not the only instance in which a contemptuous name has been converted into a title of honour. And wherever it can be done, let those reproaches, which are fixed on each good cause in turn, be taken, as in the case of the early disciples, be taken quietly and without remonstrance, and by the force of holy motives, pure lives, and benevolent deeds, be

changed into everlasting distinctions. There are cases, however, in which this is impossible. The reproach of infidelity is one. "Christian" was in itself a not inappropriate title. The lapse of a few years would divest it of its ignominy, and leave it encircled by the glory which surrounded every thing belonging to Christ. "Infidelity" involves, and must involve, a denial of the holy name whereby we are called. We therefore reject it.

In the circumstances connected with the origin of the name "Christian" is there anything which renders it improper to be borne by Unitarians? It was a word of contempt, and may, even on that account, well be appropriated by those whose names are on all sides cast out as evil. But who were its originators, and on whom was it imposed? The authorised teachers of Antioch, dignitaries of the heathen establishment, priests who could not look on each other while performing their ceremonies, without an answering smile of incredulity; and philosophers who were trying their best to throw some covering over the now naked deformities of paganism—these originated the name:—and on whom did they affix it? On the Unitarians of the day, on those who maintained that there is but one God, and one Mediator, and that it now behoved men everywhere to repent, since the one God had appointed a day in which he would judge the world by that man whom he himself had ordained. If, therefore, Scripture and primitive usage may be taken as our guide, the despised and outcast Unitarian Dissenter, whose witness is raised against the corruptions of a state-church, and the errors of a popular faith, has a better title to the name Christian than any hierarchy, or any upholders of traditionary belief can possess.

Besides, what does the name in its etymological meaning signify? "Christian"—the word is from Christ; and what ideas does the term Christ involve? The name is taken not from the word Jesus, not from the personal name of our Lord, but from his official title —Christ. A Christian, then, is one who receives Christ; or, in other words, acknowledges Jesus to be Christ, whose convictions are such that he can in truth affix to the personal name Jesus the official title Christ,

and own him who bore the compound designation as of a truth Jesus, the Christ, or Jesus Christ.

Now, in this description of a Christian is found one distinctive feature of Unitarianism. We hold that Jesus was the Christ. We hold that to receive Jesus as the Christ is to be admitted to membership in his church. And from the remarks just made, it appears that what we believe is what the very name of Christian implies and teaches.

But says the accuser, "you deny the Deity of Christ." Suppose it so—what has such a denial to do with the name Christian? Does the alleged Deity make a part of the designation Christ? Does the word Christ present or involve the idea of Deity? Who, then, has a right to force that idea on the title—to make that idea a test of a sound faith, and a qualification for taking and bearing the name Christian? Who has, who can have a right to make the fold of the church narrower than it was left by the Great Shepherd himself and those who were eye-witnesses of his majesty?

The New Testament history confirms the doctrine which has thus been elicited from the word "Christian." The great proposition which we then find controverted and maintained was, that Jesus of Nazareth was the Messiah, and "the assent to that was that which distinguished believers from unbelievers" (Locke, vol. ii. 480). These last words are not mine but Locke's, who, in his masterly treatise on "The Reasonableness of Christianity, as delivered in the Scriptures," has shown with superabundant evidence that "the great point (to use his own words) insisted and promulgated in the Gospel was, that Jesus was the Messiah." On so high an authority, I might justifiably rest, limited, as I am, in space and time. To that truly high authority I refer the candid and earnest inquirer after divine truth. The fulness of scriptural evidence which Locke adduces, the force of argument which that master of reasoning employs, must, it appears to me, carry conviction to the unprejudiced and disinterested mind, in favour of the proposition which he aims to establish—namely, that the outward and visible sign of a Christian, in the days of Jesus and his apostles, was the profession of

belief in him as the Christ of God. If so, what becomes of the test now proposed, the test of our Lord's divinity? I again ask, who has, who can have a right to innovate in the church of Christ? Who impose any articles of belief as essential to the Christian, which the Saviour himself never even mentioned? Surely true Christian humility would require men to abstain from being wise above what is written, and true Christian charity would weep, rather than contract the bands of the visible church, or deny to any one who wished to enjoy it, the holy pleasure of showing his gratitude to Christ, by professing before men his honoured and beloved name. Oh, the littleness of these efforts to unchristianize disciples of Christ! And what arrogance is there in the attempt to set up a Shibboleth which the Head of the Church himself never required.

There are two occasions in the history of our Lord of the gravest moment, both for the interests of the church and the salvation of the world; the first is when he commissioned the apostle Peter to bear the Gospel to the Jews, and the second, when he commissioned the apostle Paul to convey it to the Gentiles, thus embracing the entire family of man. Now, on occasions like these, when those influences were to be set on foot which were designed by divine Providence to convert and renovate the whole of human kind—then surely we may expect to find an entire and complete disclosure of all necessary truth. Let us, therefore, turn to the Holy Book, and learn what is written. The question put by the Saviour himself to his disciples was, "But whom say you that I am?" Did they answer, "God, the Son?" "The God man?" The second person in the Trinity? No such language is found in this nor in any other part of Scripture. "Peter answered and said, thou art the Christ, the son of the living God." What was the reply of Jesus? Did he question him, touching his supposed divinity? Did he add to the apostle's confession any disclosure in regard to his own mysterious essence? Did he explain to his disciples that, for a right faith in himself it was necessary that he should be acknowledged as God the Son, as well as the son of God? No; but he did say, "On this rock I will build my

church, and the gates of hell shall not prevail against it" (Matt. xvi. 13). And if there could be any doubt in what sense the declaration of Peter was understood in the band of disciples, the record made of the same incident by Luke (ix. 20) would set the question at rest. According to him, the words of Peter were, "the Christ of God." On the admission, then, of Jesus as "the Christ of God" is the church founded—the church, which is to prevail against all enemies, to survive all assaults, to bring into willing obedience all hearts. By what possible argument, under what possible pretext, can Unitarians be excluded by any fellow professor? Do you receive Jesus as the Christ? So do I; and in the sight of men, and by the express institution of the Saviour himself, our rights and privileges, our outward spiritual relations, are the same.

Is it pleaded that the Gospel was not yet completed, the revelation of God's will not fully set forth, seeing that Jesus had not ascended to the right hand of power? Let us then pass on to the commission of the apostle Paul. Jesus is now in his glorified state, the Gospel has begun to be preached; fulness, as well as purity, in the disclosure of truth, are of the highest consequence;—now, if ever, we may expect to learn the whole counsel of God. And the circumstances are of the most wonderful and impressive kind. Saul has drawn near Damascus, breathing out threatenings and slaughter, when, of a sudden he is cast to the ground, together with the troop which attended him, and is converted by the express interposition and direct agency of the Lord Jesus Christ himself. To what? To the doctrine of the Trinity? To the supreme Deity of Christ? Does he receive any instructions on the divine essence? No! Hear the words, and while you hear, listen reverently—hear the words of the way, the truth, and the life, as he bends down from his throne on high—"I have appeared unto thee for *this* purpose, to make thee a minister and a witness to the Gentiles, to whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is

in me." What an entire absence of doctrines which are now dignified by the title of Orthodoxy! Who, on reading these words, can pretend that it was the design of Jesus that the world should be converted to Trinitarianism? If you ask how Paul himself understood his commission—what doctrines he held it to involve—read on a few words, and you find the apostle declaring the view which he took of his duty, and the way in which he performed it. "I showed," he says, to the Jews and Gentiles—what! the ineffable mystery of the Triune Jehovah?—"that they should repent and turn to God, and do works meet for repentance. Having therefore obtained help of God, I continue unto this day (his life was now near its termination) witnessing both to small and great, saying none other things (what! not that Christ was God, and faith in Christ faith in God the Son?) saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." The effect of the noble speech whence I have made these extracts, was, that King Agrippa was almost persuaded to be a Christian (28). Had the good work been happily completed—had he become both almost and altogether such as Paul was, except his bonds—would he have been a Trinitarian? Is there any thing in what the preacher advanced, to lead the monarch to believe in the supreme Deity of Christ! No! he would have been converted to the doctrines taught by Paul before him, namely, that Jesus was the Christ, and that Christ should suffer, and should be the first to rise from the dead. With such a testimony from the lips of the great apostle to the Gentiles, strange is it that faith in the Deity of Christ should be judged essential, even to the assumption of the Christian name. Why it was a Christ that *could* and *did* suffer—a Christ that *could* and *did* rise from the dead, that Paul preached, and the world received—in a word, the very Christ, and none other, that Unitarians acknowledge and strive to serve.

"And the disciples were called Christians first at Antioch."

Another general conclusion ensues from these words —a conclusion which agrees with, and confirms all I have said—I mean, that the general name used in the church before Christian was adopted, was the name disciples. Mark the language of the text, the disciples were called Christians. They were therefore termed disciples before they were termed Christians, and from the turn of the phrase, disciples was evidently their ordinary and recognized appellation. Christians are disciples of Christ, and disciples of Christ are Christians. Christian and disciple are two names for one and the same thing. With what shadow of a right, then, can the title Christian be withheld from Unitarians? Are they not disciples of Christ? What is the import of the word disciples? No mystery lurks therein, the word is equivalent with our common term learner. Disciples of Christ are simply learners of Christ—his scholars—pupils in his school. Now, who can deny that Unitarians both profess and strive to learn of Christ? I am not the person that would deny the Christian name to any one who wishes to assume it; but surely if there is a difference in the strength of our claims to this honourable title, theirs is not the weakest, who, disowning the traditions of men, and refusing allegiance to Apollos, to Cephas, to every human authority, to every formulary of faith but the New Testament, "know" and own "no other name," whereby light and life come to man, "than Jesus Christ, and him crucified."

Again, I beg you to remark, that our text contains no doctrinal test—no set of opinions as a standard of acceptance with Christ—but a simple fact. They are Christians who are disciples. If you are a disciple you are a Christian. Do you wish and aim to learn of Christ, taking him for your guide and instructor? Then, are you a Christian, and have as much right to the name as the disciples at Antioch, or any other in the church. It is not, I beg you to observe, declared what these disciples learn, or what they profess. Doctrine is not brought forward even by allusion. The words simply tell who are Christians, by telling, not

what they believe, nor what they profess, but what they do. Christians are learners of Christ. "The disciples were first called Christians at Antioch."

Lest I should be misunderstood, I add, that I speak now not in relation to another current sense of the term "Christian," by which it is made to denote the possession of the same mind as was in Christ Jesus—to denote the completion and consummation of his teachings in the heart of the disciple, so as to have issued in a reconciled and holy will, and in warm, tender, and active benevolence, and in sanctity of life. Whether or not Unitarians are Christians in this sense of the term, no one can know but the Judge of all the earth. Orthodoxy may, I am aware, even here, intrude into those secret things which belong unto God, and deny, whatever appearances in their favour may declare, that Unitarians are not, and cannot be possessed of Christian excellence, cannot bring forth true Christian fruit, because they are not branches in the vine. But why this pertinacity to reason others out of their Christian privileges? Exclusiveness seems to have a very peculiar charm for some minds. Why invert the Scriptural rule—"by their fruits shall ye know them,"—arguing that the life must be unsound where the creed, according to our conception, is incorrect? How much better, more accordant with Scripture, with the authority of Christ, with charity and with justice, to infer that the sap must be good when the fruit is good. But no! such an inference would soon teach men the inutility of the Athanasian Creed, and undermine the Thirty-nine Articles; the church (not the Church of Christ—no! never!) the church then, would of a truth be in danger, for if a holy life, if preparedness for heaven, if salvation might thus be had without either the Book of Common Prayer, or any other human composition, simply by faith in Christ, simply by the New Testament, where would be the need, or the propriety, of either formularies of faith, or a sacerdotal order? To prevent a conclusion so adverse to existing interests, all must be, and are declared unbelievers, who do not take Episcopacy or Methodism as their guide, and understand the instructions of Christ solely in the sense in which deans, bishops, and Con-

ference please to set them forth. But what a conclusion does this necessarily conduct us to? Set up any test of Christianity of a merely doctrinal nature; require men to believe in the Deity of Christ on pain of being charged with infidelity; tell them that whatever virtues, or seeming virtues, they may possess, all is nought without this one great qualification, then it ensues, he who possesses that one great qualification is safe, whatever else he wants; and those who have it not are ruined, whatever else they may be adorned withal. Therefore the vilest characters, if they hold the Deity of Christ, are Christians, the purest, holiest, and best of men,—if they deny it, are infidels; "publicans and harlots go into the kingdom of God before" men whose sole aim is to learn and do the will of Christ; whose whole life is spent in the study of the Scriptures, in publishing what they understand to be the Gospel; in labours for the advancement of the best interests of their fellow-creatures! What! is it to be said that these men are not learners of Christ? And if learners, then Christians. Shades of ye venerable men—names of whom even England is proud—Newton, Milton, and Locke—your denial of the Trinity robs you of the title of Christian, and declares that you were not disciples of Christ, no matter how earnest your desire to learn of him, nor how holy, quickening, and deep the influence which the Saviour exerted on your souls. And ye, Priestley, Lardner, and Channing—true your names are known wherever the English language is spoken, or the British power has made itself felt;—true, you are held in everlasting remembrance for unwearied industry in seeking for truth, and heroic courage in proclaiming it;—true, you all drank of the same "spiritual rock," and "that rock was Christ," (1 Cor. x. 4), making all the efforts of most laborious lives conducive to teach you what is the will of God in Jesus Christ his Son, what the Sacred Scriptures reveal from God to man;—true your writings have either performed the part which Luther performed, shewing the need and preparing the way for a new Reformation, or laid open the inmost and long-hidden secrets of nature, or placed another and an imperishable pillar under the temple of God, against which the assaults of actual unbelief exhaust themselves in vain;—true, you

have quickened thousands of minds with rays of living truth, and have warmed, purified, relieved, and blessed ten thousand hearts;—true, the slave either exults in freedom, or feels his chains lighter and looser by reason of your divine pleadings on behalf of Christian duties and human rights;—true, philosophers study, and churchmen read your works, and, what is more and better, "the common people hear you gladly;" nevertheless all this availeth nothing, since you do not agree with some old moth-eaten creed, touching a point on which in reality the human mind can know nothing, till it can penetrate into the mysteries and abstractions of modes and essences; all this availeth nothing, and far better would it have been for yourselves, if not for the world, had you lived in idleness, and died in obscurity, provided you had believed that Father, Son, and Holy Ghost are each God, and yet not three Gods, but only one God.

Such is the judgment of the Church of England, and of every other Trinitarian denomination. And now, my hearers, hear the decision of the Judge and Saviour of the world himself:—

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me; and inasmuch as ye have done it unto one of the least of these my brethren, ye did unto me." Persevere, therefore, in "faith, hope, and charity," all ye who study to obey God rather than man, prefer conscience to creeds, and Christ himself to every one who ventures to assume his authority—persevere, ever remembering that you are disciples and servants of him who announced the purposes of his mission in these words—"The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke iv. 18.

THE BEAUTIFUL.

"Half unconsciously
We gather up a blessed treasure-store
Of sights and sounds, whose beauty shall not die,
But haunt the secret heart for evermore!"

The Beautiful! It cannot pass away,—
It can never die! Like the orb of day,
By Earth's dark atmosphere sometimes obscured,
Seeming as if his beams were quite absorb'd,
Or had been borne to other worlds away—
Still unextinguish'd,—bursting forth again,
In radiance brighter for the brief eclipse!
Nor dwelling *here* alone, though oft unseen,
And not by all alike perceived,—soul-born,
And native to those happy regions where
The pure and holy are; where love, and peace,
And goodness reign supreme; nor sin, nor death,
Nor sorrow comes. The Beautiful doth shine
Immortal, clothing with angelic light
Th' all-surpassing things of Paradise!

E. W. G.

ON THE RELIGIOUS SENTIMENTS OF LOCKE.

The name of Locke being so justly held in veneration by all the more philosophical and liberal portion of mankind, and the intense and unbiassed attention with which he applied his powerful and acute intellect to the investigation of the true purport of the biblical writings, in the noble fruits of which appeared his "Reasonableness of Christianity;" and, in his paraphrase and notes of the Epistles of the Apostle Paul, render his opinions on these subjects peculiarly deserving of consideration in the present state of the public mind. His "Reasonableness," &c. is a very remarkable undertaking for the period in which it was written. Taking up the Scriptures for his sole guide as to their purport, and proceeding upon the principle of making

them their own interpreters, he adopts the single proposition of the Messiahship of Jesus as the object of our faith as Christians,—the previous proposition, that there is one omnipotent God, the Creator of the Universe, having, as he states, been previously established under the Jewish and Patriarchal dispensations. The evidence of his proposition that he presents in continued detail, both from the public testimony of the apostles, after the resurrection of their Master, and his elevation to celestial dominion and blessedness, and in the more restricted language of his precursor and himself prior to the exhibition of those glorious events, seems so full and conclusive, that it must stand or fall with the books from which it is taken; and the inevitable deduction is, that faith in Jesus, as the Messiah, being the sole article of our Christian faith,—the sole ground on which we have to rely for hope of "life everlasting,"—all *other* matters of faith supposed to be essential to Christianity are, in reality, foreign from it. "Whether Jesus is the Messiah or not," Mr Locke shews to be everywhere the great question at issue,—the great point in dispute between his advocates and his opponents. And when this question was decided in the affirmative, and openly maintained by any persons, they were regarded and acknowledged by Christians as belonging to their body. If they were previously Jews, living under the Mosaic dispensation, and consequently familiar with their great leading proposition, that all their religious services were due to the one God, to whom all their worship and religious services were directed; and with the promise that, at a time indicated by their ancient prophecies, God would raise up to them Christ, a King, or an anointed Sovereign, nothing more was required than that they should acknowledge Jesus in that capacity, and obey his commands. Indeed, the faith itself,—the firmly believing and acknowledging him in that capacity, especially after he was risen from the dead, and become invisible to mortal eye, was the principle upon which men and women were enlisted and ranked among the number of Christians; and this faith, thus openly

avowed and uniformly maintained, was accepted, through the divine grace or favour, provided it were accompanied by its proper fruits, and main evidences of its reality, in a general conformity to the life and manners, and obedience to the precepts of their Master, as comprised in his great law of love to God and man, particularly as shown in his exercise of the spirit of forgiveness and forbearance.

Such I understand to be the main scope and purport of Christianity, according to Mr Locke. He, however, does not rest in general statements, but makes us acquainted with his sentiments respecting the true object of worship, with the purport of the several dispensations of God, and with the nature, state, and expectations of man. On Romans xv. 6, where our translators have "God, *even* the Father of our Lord Jesus Christ," he has "*that you may with one mind and one mouth glorify the God* AND *Father of our Lord Jesus Christ;*" and on 2d Cor. i. 3, which he paraphrases "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation," he remarks, "that this is the right translation of the *Greek* here; see Eph. i. 3, and 1st Peter i. 3, in which the same expression occurs." At 1st Cor. viii. 6, he introduces these words: "To us there is One God, the Father and Author of all things, *to whom alone we address all our worship and service*," where the words which I have marked with italics plainly shew whom Mr Locke regarded as the proper object of worship, especially as the only words to which the paraphrase can apply, are much less explicit ("and we in him"), if, indeed, they can be determined to the same idea.

Mr Locke was most decidedly opposed to the still prevailing opinion respecting "the fall of man," remarking that "it seems a strange way of understanding a law which requires the plainest and directest words, that by death should be understood eternal life in misery. Could any one be supposed, by a law that says, for felony thou shalt die, not that he should lose his life, but be kept alive in perpetual exquisite tor-

ments? And would any one think himself fairly dealt with that was so used?" He is alike opposed to that perversion of the moral nature of man; as if, when God says "that in the day when thou eatest of the forbidden fruit, thou shalt die," were meant "that thou and thy posterity shall be ever after incapable of doing any thing but what shall be sinful and provoking to me, and shall justly deserve my wrath and indignation. Could a worthy man," he remarks, "be supposed to put such terms upon the obedience of his subjects? Much less can the righteous God be supposed, as a punishment for one sin wherewith He is displeased, to put a man under the necessity of sinning continually, and so multiplying the provocation." "I must confess," he adds, "that by death here I can understand nothing but a ceasing to be—the losing of all actions of life and sense. Such a death came on Adam and all his posterity by his disobedience," &c. Thus, Mr Locke concludes that Adam fell from a state of immortality on this occasion, and that, of course, all his descendants must be mortal, as the consequence of their proceeding from a parent now rendered mortal,—a state of things which he endeavours to vindicate; whereas, had he turned his attention to Gen. ii. 7, he must have seen that our physical nature, at its original formation, was the very same that it is described to be, Gen. iii. 19,—the sentence consisting only in the announcement that the moral frailty of which Adam had just given evidence, would debar him from that elevation to the state of immortality which would have been granted only to his obedience; and that such being the imperfection of his moral state, his physical nature must be left to its course, which is that of returning to the state of unconsciousness from whence it was produced; and the conduct of Adam upon this occasion affording but a specimen of similar moral imperfections appertaining to our species in this life, the consequences of the sentence became general; though, in proportion as true religion and virtue have prevailed, the prospect of deliverance from our common doom has opened and

brightened, both as it respects our race in general, and that of the virtuous in particular.

Mr Locke, however, was decidedly of opinion, that the "ceasing to be" was the great punishment annexed to sin in the case of Adam; and the sentence certainly shews an intimate connection between the evils of our moral and physical state. To this sentence he shews that the blessing promised by the gospel of everlasting life, as realized by a resurrection and a translation of the person, is opposed, and that, as death is inseparably connected with sin, so eternal life is as intimately connected with moral righteousness. He believed that the resurrection will be universal, embracing, of course, mankind of all characters; but that, as sin and death are ever closely connected, there must necessarily be a second death for transgressors; and as all are such in different degrees, there is no mode of deliverance from it but through the favour or grace of God, in the acceptance of faith in his promises and gracious intentions, shewing itself in the general conduct of life, for a more perfect obedience. Such was the ground of the acceptance of Abraham, who, originally an idolator, at the divine call forsook his parentage and country, and wandered in a strange land, putting his full faith in the promises of God, however apparently incredible and remote as to the time of their accomplishment. And such is the condition of Christians, whose imperfect obedience is accepted, provided the general tenor of their conduct manifest their faith in the divine promise of eternal life as its blessing.

The reason why bad as well as good persons will be restored to life, though liable to a second death for their personal transgressions, Mr Locke thought was because their first death, to which all are subjected, was but the consequence of their descent from one who, having become mortal, necessarily transmitted his mortality to his race; and though, to pass through this mortal life, terminating in dissolution, is, upon the whole, productive of a preponderance of enjoyment, yet the Creator chooses that all men should have their

full opportunities of attaining to the life everlasting, and should lose it only as the consequence of their personal misconduct and want of faith.

Whether Mr Locke looked forward with confidence to the ultimate deliverance of all mankind from sin and corruption, may be left in a similar state of conjecture as that in which he seems to represent *them* to be in his paraphrase on Rom. viii. 19, 21, "For the whole race of mankind, in an earnest expectation of this inconceivable glorious immortality, that shall be bestowed on the sons of God, *waiteth in hope that even they also shall be delivered from this subjection to corruption*, and shall be brought into that glorious freedom from death which is the proper inheritance of the children of God."

HOMO.

March 23. 1844.

FICTION.

WHAT is real and true? Is it the palpable and visible, or is it the internal world? We see those houses of solid masonry, those streets where dwellings and buildings are massed,—the bustle and confusion of the pushing, jostling, crushing crowd. We hear the noise and riot borne to us from the great life-stream of humanity, which pours down those thoroughfares of the world, and a dull heavy oppression seizes upon us, and sorrow and sadness throw their shades around us. Is this, then, life? Is this noise and confusion truth? Is there nothing higher than this? We look into the quiet depths of our own spirit, and there we find an answer, "Oh! believe it not!" There is not one of those splendid edifices that to thee seem so strong, so enduring, that is worth a single pure and noble thought. Each stone, each fragment shall have crumbled into dust ere the high resolve of a lofty mind shall have ceased its influence on the world. Nay, while time,

with devastating tread, levels the pride of empires, and touches with his destroying hand the monuments of the past, that pure thought, that lofty purpose, shall gain added strength. Like a spreading flame, it will fire the hearts of millions, and create higher views, and a more exalted joy. And in nature, as in the world, it is not all we see that we must believe. The flowers grow beneath our feet; to us they seem beautiful and perfect, but while we look they wither and die. The clouds which roll above our head, what are they but vapour? The human being, who appears so full of conscious strength and dignity,—gaze upon him for a moment, and then, like the glancing light that flits across our path, he is lost to our view, and the soul cries, "Oh! why must all that is beautiful thus fade and die? Why does it not remain? Why must we approach the fount of happiness but to find its sparkling waters thus dry up as we taste?"

If, indeed, this apparent end of beauty were real,—if only that which the external senses presented to our view were to be believed,—then, indeed, would our lot be incomprehensible and mysterious; then should we behold fierce passions usurping the throne of the world, where evil reigned over all; then the struggles of virtue would appear a useless contest, and man would seem to sink into the grave with no desire satisfied. But it is not so.

What the senses present to us, only is deceitful; these alone we must not believe, for they are only given us to lead us to a higher conviction.

Because the flower dies, the clouds dissolve, and the sunlight fades, is there therefore no life? Dull and undiscerning must he be who believes this; for though apparent death and universal stillness should usurp the universe,—though the lights of heaven should be extinguished, and the bright glory of earth departed,—yet the reality of light, life, and beauty would remain; though to the outward eye all were dead, yet "imagination, the inward eye," would reproduce it in endless variations. The highest "FICTION" is an embodiment

of the true and beautiful; and, under whatever aspects these are presented to us, we always recognize them. Here we may find delineations of a friendship which the world can never bestow; yet, though we think it is unreal, if we feel that it is beautiful, it must be genuine.

Here the social relations are presented to us in their highest aspects, and the picture of their harmonious unity enlarges our sympathies, and gives us a more exalted view of the interests of life.

Here we find accounts of noble deeds, of human sacrifices, of devotion to duty, which display to us what human life may be, and invite us to aspire after a better performance of the various relations in which we may be placed; and though fiction is the work of the imagination, if it be true to human nature, it must have its influence for good.

Even those works which we esteem as frivolous and time-serving, if they contain one genuine conviction, it will survive all the worthless conventionalities with which they may abound; and in proportion as it finds a response in the human heart, will be its share in enlightening and improving the race. What an influence has poetry had over humanity! How the inner chords of the affections have responded when their strings have been touched by its aspirations! How the tear of sympathy has started at its pictures of want and woe! How the heart has bounded to its strains of joy, and beat with ecstacy at its out-pourings of passionate feeling! The calm repose of infancy, the noble dignity of manhood, the bright radiance of the flower-clad earth, the splendour of the summer skies, the clear pure light of morning, and the crimson tint of evening's parting glow,—home and its sacred precincts, heaven and its holy joy,—all these has it beautified and idealized, and given a new lustre to that which we before deemed best and truest. The poet, the prophet of the ideal, how great his power—how mighty his influence—how exalted his responsibilities! Not as the spoiled child of genius must he employ his talents, nor idly use it to gain the applause and favour of the world:

for another office was this gift designed. Those fleet glances of infinitude were given him in trust for humanity, to teach that thought only is enduring, and leads to the most practical results, and that this apparently solid and adamantine universe alone is perishable and unreal.

Great is the work already begun. Dickens's life pictures, Bulwer's alternate grandeur and gloom, his rich wild fancy, or his unrestrained portraitures of vice,—Shelley's sad spiritual strains, Dante's all-powerful muse, Hemans's sweet-flowing verse, Milton's heavenly aspirations, and Shakspeare's universal genius,—these have exercised, and will continue to exercise, increasing influence over the destinies of the human race.

Thought has gone forth to the world, and henceforth it will never be diminished, but will continue to spread,—kindling lights in other breasts, till the radiance gleams into the far distance, showing by its brightness a loftier standard for human attainment.

And, while man sails through the ocean of life, with his gaze fixed on its immutable and unchangeable realities, clear, calm, and bright shines the pole-star of truth, and he steers by its steadfast ray to the haven of immortality.

C. S. C.

Liverpool, *December* 1843.

Martyria;

OR

EARLY UNITARIAN TIMES.

BY

Rev. William Mountford, M. A.

CHAPTER I.

If life be time, that here is spent,
And time on earth be cast away;
Whoso his time hath here mispent,
Hath hastened his own dying day.
So it doth prove a killing crime,
To massacre our living time.
J. Hoskyns.

Thomas Erpingham was a horologer, dwelling adjacent to London Bridge, in the year of grace 1548. He was enthusiastic in his art, and hotly upheld among his acquaintance the unapproachable dignity of his science, over all the other mysteries and crafts of the city companies. He maintained that horology was, in some sense, a religious art. Inside his shop, there were painted on the wall, in golden letters, surrounded with sundry appropriate devices, these words from Matthew Tyndal's Bible—

Teache us so to number our dayes, that we may apply our hearts unto wisedome.

And always, when a ghostly cnstomer came, whether he were a favourer of the old or of the new learning, would Thomas Erpingham hint at his own, as remotely allied to the clerkly profession, using the while, reverential and becoming speech, as it were beseeching his listener's assent. In a turret, on the roof of his house, the horologist had placed a clock, in part to publish his craft, but mainly for the spiritual edification of his neighbours. By his inquiries from the city sexton he had ascertained the daily mortality of the metropolis; and very diligent he was in disseminating the information —so that all his friends might understand the precise

intensity of the warning, which his clock struck through the neighbourhood every hour.

Many of Thomas Erpingham's acquaintance denied all connection between the dial and godliness, much to his annoyance. But such perverseness is not rare. The Scandinavians heard nothing terrible in the thunder; they thought it was noise made by their northern gods, while playing at bowls. The trifling make all things frivolous, else, in these times, a house clock might be more suggestive of piety than any household god ever was. It is not destitute of sublime associations. All the first chronometers appear to have been sacerdotal inventions, always excepting that earliest and holiest, the sidereal one. The first measurement of time was a divine ordinance; for it was God who said, on the fourth morning of creation, "Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." The figures on the dial correspond with solar altitudes: in Venice, the circumference of its face is the sun's course in miniature; and everywhere the swing of the pendulum regulates the footfall of time, and the stealthy pace also of the last enemy, which is death. It is a good horological motto, "there is a time for all things;" and, like Ecclesiastes, in his list of twenty-eight particulars, it is good to enumerate in the very first clause, "a time to die." But in this forethought most mortals fail; for, commonly, they never recollect a time to die, till the last period of their existence, till they are so diseased and despairing, as that, instead of the hours, the clock appears to them to strike the terrific warning, "Thou fool, this night——"

There is a preacher in the belfry, as well as in the pulpit—unimpassioned but indefatigable. Long-buried and fresh corpses lie around him; and across these dead bodies does the iron tongue of time preach to the living audience beyond. All the faces in the church-yard are turned upwards; the spire above them points with its finger into heaven; and often do the tombs echo to the sermon which time preaches out of the tower, especially at the midnight peroration. But there is no attention, nor hearing, nor knowledge in the grave. Under the

church-yard is silence, never to be broken but by the voice of the last trumpet. We all bewail bitterly, and sometimes with an agony of sorrow, the sleep of death; and yet it is but little harder than the sleep of the world, and is not nearly so awful. Wisdom lifteth up her voice in the streets; and is commonly as unheeded, as if the streets were alleys in a grave-yard: and, indeed, they are not unlike. For, in every street, and on either side, many have a name that they live, and are dead. Outside the church-yard walls, and throughout every town, there is a worse decay than that of mortality—a more horrible putrescence than the rotting of a corpse—that of the passions in their loathsomeness, that of a soul suffered by its human owner to see corruption. Years before his body has Christian burial, does many a citizen permit a golden grave to be dug for his spirit, and allow Mammon to read diabolical service over his dead and buried conscience. Wretched men that they are! Who shall deliver them from the body of that death? Thank God, there is a Saviour that can! And what does that Saviour say?—"Watch, therefore, for in such an hour as ye think not the Son of Man cometh." Are your eyes heavy with worldly slumber? Think how such slumber may become the sleep of the grave, and shudder at the thought! Think of the encoffined, helpless, and unconscious dead, and thank God that you yourself are yet alive! Think how they lie in the cold ground, with closed eyes, and faces upturned to the world above! Think how the funeral bell swings above their heads, announcing, from time to time, an addition to their silent numbers; and they neither mourn nor rejoice. From the church-steeple every midnight does Time make proclamation all around, that the world is another day nearer to its doom. But of the buried multitude below none ever hear the terrific notice. To them it is not addressed; for them it is not intended; to them it is of no use. Thou that hast ears to hear, do thou hear.—

> The bell strikes One. We take no note of time
> But from its loss: to give it then a tongue
> Is wise in man. As if an angel spoke,
> I feel the solemn sound. If heard aright,
> It is the knell of my departed hours.—YOUNG.

But let us not deem too mournfully of death. Bless God.—Thou canst not? Then beseech grace, that thou mayest bless God for the grave. There the times and the wicked cease from troubling, and the world-weary are at rest. Yes, ye righteous, at the very least ye are at peace. There was once a Pope—it was John the 22d—who was of opinion that, till the end of the world, only the souls of the martyrs enjoy the Beatific Vision. The angry king of France flung his sword into the infallible scales, and the opposite notion was weighted with orthodoxy then. But whether the king or the pope were right, this at least is certain, that the weary are at rest. The lapse of revolutions, and ages, and centuries, and all time, is to them no more than a moment.

Did God and their salvation permit, there are those who could covet speedy possession of the earth beside you, oh, ye buried and beloved ones! And that not from callousness of feeling, but possibly far otherwise! For there are hearts that long for the cold grave, as a refuge from the chill, and blight, and coldness of common life.

We may not wish for death; but, God be thanked that the grave is no longer repulsive to us Christians! Thank God, and Christ, the Son of God, for the sure and certain hope, which everywhere springs heavenward from the lowliest grave! The God of the living and the dead likewise be thanked for that power over us survivors which the departed still retain! There is no object so common, but, in our eyes, it acquires some sacredness by its owner's death. "In memory of the dead"—these are consecrating words of more than episcopal power. Whether in affliction, or out of it, widows and orphans are always subjects of reverence; and it is not as being defenceless merely; spirits have been thought to surround them with their presence. This may be doubted; but certainly the helpless state of the fatherless and the widowed is often their strong defence. Orphanism is spiritual panoply; it is suggestive of such solemn, sacred thoughts, as disarm the cruel, and enlist the feelings of the kind. The very names of the dead are strengthening. Their memories are tearful, but sweet also and blessed. No flowers, whether ga-

thered at the full or any other moon, have such virtue as the forget-me-nots which grow on the grave of a friend. In any hour of trial, gather but one, and thou wilt find thy agony assuaged, thy passion purified, and through thy whole spirit a peace diffused, congenial, sweet, a blessed earnest of heaven.

Gifted with the glorious gospel of Christ, it is for a divine end that we have this treasure in earthen vessels. There is wise purpose in the very mortality of that tenement, which is made the repository of immortal hope. We spirits enter the universe of life, enveloped in a veil of flesh—frail clothing, weak defence, wherein to withstand stormy elements, and the wear and tear of human life! But its very insufficiency is intended; it has a use. Spiritual strength is wrought out in bodily weakness; Christian worth, like Christ's own self, is made perfect through suffering; and eternal ages can come to be esteemed as true treasure, only by those who have been so taught to number their days, as to apply their hearts unto wisdom.

We are wonderfully made, and fearfully and feebly also! There is no other known way of learning the lessons of nature,—how manifold they are, from minute instruction up to stupendous revelation!—No other mode of sharing in human experience; no other known medium of thought or feeling than through the agency of these eyes and ears, the other senses and the brain. If a disembodied spirit might, in all probability, it could not profit by the world, its wisdom, or its scenes. The soul's salvation depends somewhat on its tenure of the body. We have no longer time for improvement than while we can keep this covering of "vile members" about us. It is only in contact with earth that preparation for heaven goes on. The consciousness of mortality is not necessarily depressing. It is given us to infuse earnestness into thought, and into and throughout the soul, a solemn, quickening sense of dependence upon God. Man's feet are created subject to palsy and the deadening effect of old age, that they may take hold of the path of life the more gladly. The right hand may and will forget its cunning; and it is, therefore, that whatsoever it findeth to do should be done with the greater

might. It is foreknown as the destiny of the noblest head to become the abode of loathsome worms, in order that the human spirit may dwell therein with the more humility. And the heart is contrived liable to ruptures and many diseases, that, towards God, it may throb with the greater awe, and thrill the more tenderly and the more lovingly for men.

Worldly evanescence! It is a religious sentiment, and is true; and is also like godliness, which is profitable unto all things, having promise of the life that now is, and of that which is to come. Of these two, which had the greater and the purer happiness in life? Was it Demas, who loved this present world, as if it were eternal; or was it the apostle, whom he forsook, and in whose sight these things that are seen were so temporal? Was not Paul the happier man, stripes and perils notwithstanding? He was.

The transient is the true view of the world. It is the light in which all things human appear from beside God's throne. Other surveys may be had, and are common enough; but they are false, unhappy, and Satanic. No man thinks too highly of the world, but thinks also too meanly of his own soul. Every act of undue deference to things temporal dulls, deadens, and destroys the soul's own consciousness of immortality. Worship the worthless, even in ignorance, and worthless will you yourself become. It is an irresistible law, it is a divine ordinance, that the soul shall throughout assimilate in value to whatsoever it loves. It is so in regard to all pursuits, whether of ambition, trade, or learning. It is so among friends. It is so with the lover and his mistress. It is so with husband and wife, that is if they love one another; which, if they do, their characters are always growing into a closer resemblance of one another, whether that likeness be for better or for worse. Where the heart is given, there the soul also tends; and when the one is fixed on an unworthy object, that instant the other begins falling from its heaven of purity and peace. But blessed is that union of husband and wife, in which they twain are one flesh, and also, what Christ implied—in which they twain are one heavenly soul. These, in loving one another, love one another's

divine aspirations, and each breathes energy into the other's pure purpose. Themselves one spirit, their several wishes and efforts accelerate their heavenward progress, like the two pinions of an angel, by simultaneous and well-balanced exertion. Without self-sacrifice, Christian marriage is not possible. It is not possible for the hearts of husband and wife to meet permanently on any lower level than the altar of God. A happy union is practicable only among the sons and daughters of the Almighty—only among those who, in resembling one another, are the more nearly like God. Conjugal happiness is perfect, only when the happiest home is regarded as no abiding place. There is no earthly relation that can be correctly enjoyed apart from the solemn sense of its uncertainty. It is the feeling of worldly evanescence that alone can redeem the world's use from sinfulness. For attachment is assimilation. The love of God makes us children of God. And, in things evil, affection approaches its possessor to the value of whatever object he loves. The miser's feelings are always cooling down to the lifeless temperature of his gold; and his heart is for ever hardening into the insensateness of metal.

Oh my God! May it never be my misfortune or my sin to love things temporal with my stronger and eternal feelings! Do thou quicken within me the knowledge of outward evanescence! I am a pilgrim and a stranger upon earth! Thy word is my guide and my support. May I never lay down thy staff, but with my life. Thou God of the serene heavens above, Oh! suffer not my soul to contract affinity with this disturbed, corrupt, and perishable element of time!

The transitoriness of earth! A lively perception of that truth is an ingredient in all virtuous determination. It is not sour in its effect, it is not at all cloistral, it is not melancholy, it is not disheartening, but quite otherwise.

Reader! hast thou the patriarchal habit of going "to meditate in the field at eventide?" I think, probably not. But do thou go out some time into solitude purposely. Get the town between thee and the setting sun. Give one thought to the grandeur of

nature,—it is perishable; another, to thy fellow townsmen, hundreds of them grieving and struggling after earthly matters, which, in their entire aggregate, are not worth one child's pious employment of one hour of the day, so fast hastening from human use. Give another thought to the Lord Christ, once in the flesh and now in the spirit; then stretch abroad thy hands, and, with a faith worthy of the prophet and the prophecy, do thou reflect. And then, if ever thou hast felt those words that shall not pass away, thou shalt be sensible of thy heart within thee, the stronger for this exercise unto godliness,—the gentler also, the purer, and the more watchful.

There are few misfortunes, whether in body, mind, or estate, so dangerous as that disease of the spiritual eye, by which it fails in perception of the world's evanescence. This deficiency in the soul resembles a consumptive habit of body. It is a general debility of character. It is a predisposition to all vice, and too commonly, also, it is hereditary. "What!" says Dr Thomas Fuller; "to smell a turf of fresh earth is wholesome for the body—no less are thoughts of mortality cordial for the soul." To the healthy soul they are cordial; but for the salvation of the luxurious, they are an indispensable astringent. It is a test of the eye's singleness that the world appears transitory, and altogether and vividly so. It is a true test also of a man's worth; for how else could a disciple ever offer up the visible to the unseen—money to an idea, and present pleasure to future bliss? Nay, this may be said, that a saint clings to the eternal principles of righteousness with an energy measurable by his sense of the world's weakness. If St Stephen ever possessed lands or houses, doubtless he sold them, and laid the price at the apostles' feet, in better faith than Ananias kept. The absorption of earthly concerns must have vanished from his mind completely, before he could have seen the heavens opened. Right in character must have been the proto-martyr's faith in the Son of Man, or Christ could never have appeared to him. Probably, too, St Stephen was privileged with that vision, as being the first to lay down

his life for the Gospel. This was the reason for which Jesus manifested himself at the right hand of God, in Stephen's sight, to show that it was into no empty place that his disciples uplifted their hearts,—that his was no powerless intercession, through which their martyrized spirits should be commended into divine keeping.

There are false martyrs as well as true, just as there are fictitious as well as real patriots. The endurance of torture and voluntary submission to death, are not necesssarily so marvellous as to merit canonization, or military uniform would be more Christian clothing than it is. Nor are all politicians patriots, who happen to be killed in sudden frays. It is not the breath, but the ghost given up, which determines the character of a sufferer's death. Genuine martyrdom is not an isolated act: it is a consummation. Only they are martyrs whose lifetimes were martyria: only they who, when living, were ardent, active, self-sacrificing ensamples of the beauty, truth, and goodness of the principles in whose maintenance they died. The Christian martyr had held stern controversy with himself before waging it with the world: one by one, he had laid down his passions, before laying down his life. He had overcome the dread of the dungeon and the terror of death, by having for a long time familiarly and lovingly borne the cross, unnoticed by men probably, but always with an Omnipresent Eye upon him. In the primary meaning of the word, the martyrs were martyrs before their deaths. Oh! that power of our blessed faith, so sanctifying and so strengthening!—through which the phrase—testifying to the truth—became synonymous with testifying unto death. There exists a martyr-spirit. Its manifestation is seldom or never understood by spectators. How should it be? For if the wicked only understood the joy of happiness, there would not be one of them but would become righteous, and martyrdom would cease. Also, it is not often that the nature of martyrdom is conjectured aright. Men's admiration of religious resistance unto blood is commonly a very inadequate sympathy. They are passionately affected by the thought of the dark dungeon, the executioner's axe, the flames of

Smithfield, and exposure to wild beasts; but Paul and his fellow-sufferers said that none of these things moved them. They had already endured worse trials, although of a different character. Peace arises out of mental conflict; and holy and unwavering determination is the result of many a reluctant sacrifice, of many a repentant prayer, and of many an earnest, agonized inquiry after God's will. Most martyrs must, as it were, have sweat blood, before shedding it. In the judgment of the Father of Spirits, there must be in a martyr's history many more memorable days than that of his death, though the world seldom thinks it. The clock never yet struck the signal of martyrdom, but the sufferer had heard before a summons almost as hard; and had complied with it, or never would he have been brought unto that hour.

Always, there is a height above the world, to which, if a saint ascend, he finds himself on a scaffold; and if the headsman is not there with his axe, the multitude are there with their hatred, the bigots are there with their enmity; and even in the chaplain's place a ravening priest is there, with "his book of wicked prayers;" and, worst of all, those wretched men are there who sneer at the virtue of which they are themselves consciously deficient, and who scoff at it the more, the more they know they want it. But no one is ever surprised at finding himself in these circumstances, since they are never arrived at unexpectedly; for no one can differ from public opinion, however slightly, without having bitter reason to know it. All whoever had their bodies burned, had been first crucified in spirit,—the world to them, and they to the world. There was nothing supernatural or superhuman in martyrdom: it had its beginnings in common life: the spirit that endured it was formed by the fireside and in the closet: it is a manifestation of the nature which is common to all. Every season is a martyr-age. A block stained with blood is peculiar to one century, and the flaming faggot to another. Daniel's den of lions is the peculiarity of one period, and the office of the Holy Inquisition of another; but the essence of martyrdom appertains to all times. Oh! there are

tradesmen now truest saints, who hold fast their integrity amid circumstances, social and mercantile, in which St Humbert would have failed! There are living women, who maintain their faithfulness under conjugal wrongs, the weight of which would have broken down the constancy of St Catharine! Many a matron endures meekly and in secret a greater intensity of sorrow than St Genevieve was ever famous for in public! Oh! my suffering brothers and sisters! your virtue will have its recompense in the world of saints, and the more certainly inasmuch as your fidelity is felt already as its own exceeding great reward.

Is this a preliminary chapter in a martyrology? Reader, it is meant to be such. Your honest surprise reminds me of a passage in the life of Johann Himmelfahr, who, some centuries since, was a friar, resident at Interlachen. One evening, Himmelfahr sat with the sacristan of St Lawrence, drinking Rhenish wine, from the vintage of Johannisberg, not improbably. After he had overcome his modesty with an effort, Himmelfahr inquired from his companion in what manner the pious folk of Interlachen had praised his morning's sermon concerning St Leofgar. The sacristan was amazed at the question, and denied having heard that morning any mention of St Leofgar's name, notwithstanding his having sat close by the pulpit stairs, and never having slept for a greater space than five minutes together. The latter circumstance was acknowledged in a very inaudible tone. "Bless me!" exclaimed Himmelfahr, "a miracle! a miracle! Or is it that ancient grudge of Satan's? No! I have it at last. I am satisfied that it was about St Leofgar's virtue I was preaching, and I do think that St Leofgar must have heard me. I hope that he did;—and so, in his marvellous modesty, St Leofgar withheld me from all mention of his blessed name." Nothing is known now about Himmelfahr's sermon. How should there be? It was forgotten the next day; nay, that same evening, probably. But it is not at all inconceivable that Johann Himmelfahr's eulogium on St Leofgar might have been both appropriate and easily intelligible, without any express mention of the saint's

name, and the more especially as the sermon was preached on St Leofgar's festival-day.

Who does not know what a warm, and active, and various, and delightful, and wide world of love may be expressed apart from any use of the word itself?

What is martyrdom but self-sacrifice? And in all minds, as well as in the Apostle Paul's, does not this sentiment enter largely into the spirit of self-sacrifice, that "we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal?" This chapter, then, may serve as the commencement of sympathy between ourselves and the martyrs; for it is very certain that those sufferers for conscience sake must have been especially familiar with such reflections as the preceding,—similar in kind, understand, not in worth,—for, doubtless, through some of those martyr-souls there were wont to throng far loftier and more solemn thoughts than we conceive of.

With those martyrs, the world was more serious than it is with us. To their awakened souls, the accidents, employments, and all the incidents of life, were more significant than we feel them. Their spirits were strung to vibrate more readily and more solemnly than ours. But our inferior sensibility is not excusable. Nature is not exhausted of her meaning. Human dangers are as imminent now as they were three centuries back, although some few may be of a different character from such as existed then. The experiences of life are as moving now as they ever were. The transitoriness of earth,—is it not as palpable at this present time, and as pathetic, as in any of the ages past? Oh! it is a solemn matter to watch the finger creep slowly over the clock's face, and to know that it regulates the step at which an invisible and irresistible power is entering the house, seeking the chamber, and advancing to the bed of a sick neighbour, and that, as the clock strikes, death strikes. Truly there are sermons preached from carved pulpits, adorned with gold and velvet, which fail of stirring in the heart such strong emotion as the striking of the

hour excites, when listened to thoughtfully. Thomas Erpingham often said so, especially to his old friend Philip Watson, who had procured for his clock the appellation, throughout the neighbourhood, of the Preacher-Clock.

One Thursday afternoon, there wanted a few minutes of the hour of five, by this clock, at the time that it was passed by a Hanse merchant, followed by a boy bearing a portmantle.

REVIEW.

The Religion of Jesus Christ, defended from the assaults of Owenism, in nine Lectures; by J. R. Beard. London, Simpkin, Marshall & Co. Pp. 240.

We live in an age, remarkable for the prevalence of error. Christianity is so corrupted, that its benign features can scarcely be discerned. Faith, in the absurd and the unintelligible, is substituted for the practice of its precepts. A God of vengeance is worshipped, instead of the Father. Cant and fanaticism usurp the place of enlightened reason. Instead of religion being looked on with cheerful eye, and felt by grateful heart, it is looked on with an awful gloom, chills the affections, and makes the gates of heaven open only to those who undergo a life of penance here. Society is in a disordered state. Feudalism still reigns supreme. True, we have not now the mail-clad baron and his half-clothed serfs, the moated castle and the savage hut, the lives and liberties of thousands at the will of one; but we behold, in the gay west end of London, the descendants of these warrior barons, inhabiting palaces, revelling in every luxury, making pleasure the sole end of existence; and in close proximity to these abodes of voluptuous elegance, ay, and while rich music fills the air with melody, and couple follows couple in the mazes of the dance, the smile of happiness reposing on every lip, as if misery were a thing unknown on earth, there are damp, comfortless dwellings, inhabited by the children of despair, the virtual slaves of these devotees of pleasure. There are the hordes of the vicious, made to be so through defective education. Between St

Giles and the west end squares, what an impassable gulf! Extreme luxury and squalid poverty in close neighbourhood, exhibiting, in fearful outlines, the rottenness of our social state—a contrast which may appear to the worldling as the inevitable state of things, but which the disciple of Jesus must believe to be in utter opposition to the spirit and practice of the religion of his Lord and Master. At the thought of the helpless shirtmaker, whose heart does not beat? What Christian does not ask the question, Is such a state of things necessary to social order? Are the multitude to be always offered up as victims at the shrine of unfeeling fashion? Is bodily and intellectual starvation never to cease? Is the welkin of heaven always to be rung with the groans of the wronged, without any hope of redress? Are the moral feelings of the good to undergo a constant torture? Through his faith, he is enabled to answer, No. There is a Father over all—whose name is Love; a Saviour has died for the world's redemption—the wrongs of the suffering shall yet be redressed, their misery come to an end.

This corruption of religion, and unchristian state of society, we believe to be the causes of Socialism, as propounded by Robert Owen. This has been our opinion since we first heard of the system. Mr Owen, no doubt, conceived it in benevolence. While we think his motives good, we think he is wrong in his method of cure; and this, chiefly, on account of his religious opinions. To us, they bear every mark of contradiction and absurdity. As he has discarded the religion of Christ, we have no faith in his economical schemes. Society, however constituted, without being leavened with enlightened religion, will assuredly get into disorganization.

The Socialists are very strong in the manufacturing districts. This was to be expected. 'Tis there that misery is seen in some of its most awful forms. Trade being dependent on a wide and increasing market, and that market being now narrowed by unnatural restrictions, wages are low, even when employment is procured. Improving machinery, too, is constantly superseding the necessity of manual labour. Neither is the schoolmaster greatly abroad. Hence, brooding discontent, and the dissatisfaction of the labourer with a system of which he fancies himself a victim, and the eagerness with which he listens to the zealous expounder of Owenism, and the readiness with which his faith is obtained.

Dr Beard has stepped forth where the mischief has been most widely spread, to defend our holy faith; and well has

he performed his task. The volume contains nine lectures. In the first, he explains and asserts the authority of the Christian Scriptures. In the second, he distinguishes Christianity from its corruptions. In the third, he shows that persecution is not sanctioned, but condemned by the religion of Christ. In the fourth, he exposes the atheistical tendencies of Owenism. In the fifth, he maintains that man's character is formed for and by him. In the sixth, he argues that man is a responsible being. In the seventh, he shows that Owenism is destructive to the existence, virtues, and happiness of home. In the eighth, he dwells on the claims of Jesus Christ to love and reverence ; and concludes with the important subject, of the beneficial influence of the religion of Christ. What we like most about these lectures is the warm benevolence they display in the mind of their author. An unquestionable sincerity and earnestness of purpose is their pervading feature. Unbelief appears to him as a blighting curse, the extermination of the moral and social affections. Where all is ably argued, beautifully written, and uniformly interesting, it is difficult to direct attention to any particular lecture, or passage. It will be seen that the subject has been treated comprehensively. We have read the volume with deep interest, and have risen from its perusal with the conviction that its author has utterly demolished atheism, and triumphantly defended Christianity. He very carefully distinguishes between Christianity and what assumes its name, such as Calvinism. He says,—

" It is the religion of Jesus Christ that I propose to defend. You will understand that I make a distinction between the religion of Jesus Christ and prevalent Christianity. To prevalent Christianity I am in no way pledged, and the defence of it I leave to its adherents. The attachment I profess is to none of the outward, to none of the popular forms of Christianity, but to that view of the religion of Christ which I have been led to form. It is only my own convictions that I can be expected to maintain ; and if those convictions either agree not with the opinions of other professed Christians, or prove less open to the shafts of the unbeliever, I can have no other feelings but one of regret, that my fellow-disciples should, in my mind, be involved in error ; and of rejoicing, that I have found a path of security as well as of confidence. And I cannot but add, that I deplore the fact that while all true philanthropists may find in the religion of Jesus both light and impulse for their divine engagements, the constructor of the 'New Moral World' should have not merely thrown away the power

which it would have given him, but arrayed himself in an attitude of most determined hostility to its truth and influence. Such, however, is the fact, for Owenism presents itself as the dire antagonist of the religion of Jesus. Whether or not its author has ever studied that religion in its own unadulterated qualities, I am unable to say, but certainly his hostility is as indiscriminating as it is decided. To no small extent, indeed, is Owenism, in its bearing on religion and morality, an attempt to erase all the impressions which hold the first rank in the religion of Christ. It sets aside, with no gentle hand, the disclosures which it makes respecting the Deity, a future life, man's responsibility, and the sanctity of marriage, and ascribes to the prevalence of the Christian religion most of the evils which infest society. 'In one thousand eight hundred and eighteen,' I quote Mr Owen's words, 'I proclaimed that ignorance and error, crime and folly, had their sources in the different religions of the world.' 'I now denounce the marriages of the old world, as I then denounced its religions.'*

"Such, in brief, is the character of the assailant whom I would endeavour to repel. I offer no apology for entering on a task, which, howsoever, unpleasant, the actual condition of society, at least in this vicinity, seems to render necessary; and if I can succeed in rescuing one person from the demoralizing tendency of this new philosophy, or show one person a safer and more useful path, I shall consider my efforts not ill rewarded."

We cannot conceive of a better antidote to atheistic unbelief than this work of Dr Beard's. It is popularly written, so much so as to make it level to the capacity of the most ignorant and prejudiced of the masses, for whose use it is mainly designed. It should be in every Unitarian library. It is right that the specious sophistry of the sceptic should have its fitting answer published and ready at hand, for the use of the enquiring of our body, wherever a church is planted.

However we may differ from the Owenite in curing the evils of the world, it must be admitted that its present state of misery is a great and appalling fact—a fact which should not be blinked at, but which every practical disciple of Jesus should look manfully in the face. Doubtless, its investigation involves questions highly intricate, but the great point for settlement is, are the principles of the sceptic or the Christian best adapted for the world's moral and social reformation—which opinion, or which theory, is best calculated

* The Marriage System, p. 13.

to extinguish wrong and exalt right, to expel selfishness and nourish benevolence, to change the damp and pestilential abode of poverty into the comfortable and happy home, to furnish the means of moral and intellectual improvement, to change the moody and discontented artisan, into the thankful, pious, and contented man? What is the history of the poor man? In the generality of cases, it is this :— His parents are usually poor, ignorant, and superstitious. In infancy, he is stinted in the necessaries of life. The formation of his character is never thought of. The drunken revel is often exhibited before him during the week. On Sunday, he is taught his catechism. A belief in the infallibity of its teachings is impressed upon him. He gets to believe himself and fellow beings as a race of creatures utterly corrupt in nature and perverse in disposition ; and as a punishment for being born in this way, doomed to everlasting physical, and mental torture, and that, as far as his own power is concerned, he has no chance of escape. If he be presumptuous in his nature, he fancies himself one of the elect. The reprobate he avoids. How can he, so pure and holy, look with else than scornful hatred on the doomed votary of vice and woe. If he be of modest nature and sensitive disposition, he will shrink from the idea of being one of the chosen few. Despair will enter his bosom ; the drunkard's cup will become his solace, or his reason fails, and he is sent to the lunatic's cell.

It sometimes happens that the parents of the poor man live wholly without God in the world. The shrewd and partially cultivated minds of the masses frequently exchange the absurdities of Calvin for those of Owen, it being seldom that pure Christianity is presented for their choice and acceptance. The consequence is, that we have rising amongst us a youthful race, without the advantage of moral training, rational religious instruction, or intellectual culture ; or a race equally ignorant, but bred to adhere to a pernicious theology, which, however moral it may make its disciples, in some respects has the direct effect of making them narrow-minded, persecuting, and intolerant, and afraid to wander into the fields of impartial and truth-loving inquiry, lest their conviction of the truth of their creed suffer from the excursion.

After a deep and careful consideration of the subject of society and its evils, we have arrived at the firm conviction that society can never be lifted up from the depths of selfishness and misery, unless from the prevalence of two doctrines, simple as they are sublime—the doctrines of the paternal character of God and the brotherhood of man.

We, however, despair of these doctrines becoming prevalent enough to ameliorate our social evils, until an untrammelled and rational education become universal. The ignorant man will never cease being bigotted and prejudiced. It is only the enlightened portion of a community who have strength enough of will to distrust their nursery-bred convictions, and inquire for truth beyond the narrow circle of their creed-bound conventicles. Other reasons, doubtless, operate in stifling inquiry, but ignorance we believe to be its most powerful enemy. It not only hinders the will, but renders impotent the capacity. The crafty priest, taking advantage of its prevalence, holds up Unitarianism to the minds of its victims as a thing to be avoided, a frightful meteor, a lure into the paths of death. That, therefore, which they should cherish as their bosom friend, they repel as an insidious foe. It has always been so with the ignorant. The Jews cried, Crucify him, crucify him, in ignorance. The Holy One, for whose death they thus cried, was their greatest friend. It is an encouraging fact, however, and one which should cheer the Christian reformer, that education is making a sure, though slow and silent progress.

It will be seen, from the preceding remarks, that we think social must proceed from Christian reform, and that any outward prosperity, apart from intellectual and moral improvement, is not desirable, although it were possible to be obtained. For which reason, we despair of extreme poverty being permanently cured until purer principles of religion and morals than now prevail obtain a universal hold over the judgments and affections of men. We have pointed out the means of accomplishing this. Let all, then, who feel for the poor man—and who does not feel for him, as he beholds him plunged in intemperance and ignorance, looks at his care-worn features, his attenuated frame, his heart-broken wife, his starving and squalid children, and miserable home?—let all who feel for him work for his redemption, moral, intellectual, and physical. Let each work in the way as seems to him best; but oh! let something be done, for a brother's blood may yet cry to us from the earth: our consciences may yet upbraid us for having seen him stinted of those means which were necessary to his eternal progress,—at which we shut our eyes and hardened our hearts, and did not help, while he who rejected Christ strove to cure the sources of his earthly misery.

The Spoiled Child of the State. An Allegory, in illustration of National Establishments of Religion. By a Christian. London: John Chapman, 121 Newgate Street; Septimus Fletcher, 7 Cross Street, Manchester; John Wilson, Victoria Bridge, Salford.

This is an excellent, beautiful, and spirit-stirring production. The characters are admirably drawn, and many of the scenes are quite overpowering. The reader is led on imperceptibly, until he becomes so interested with the subject, that he sees, as it were, the individuals by his side, and the circumstances taking place before him. We know not when a book has impressed us more; and no one, we should think, could read it without perceiving its truthfulness and applicability. It will unquestionably do great good, particularly at this critical period of our denominational affairs. Many, no doubt, will be induced to read it in its allegorical form, who would, perhaps, scarcely look at its truths under any other. We trust that it will be most extensively circulated; for the more it is known, the more good will be the result.

Endeavours after the Christian Life. By James Martineau.

(Continued from page 36.)

The fourth sermon in this volume is entitled "Eden and Gethsemane." It opens by sketching the impressions received by the original human being, dropped silently at dawn from infinite night upon this green earth. They can never be repeated. "Worthily does the Bible open with the story of Eden, the fresh dawn, the untrodden garden, of our life." The preacher incidentally offers a metaphysical defence of dating the creation of the universe from the birth of Adam. He argues, that, whatever geologists may say, there could, in no intelligible human sense, be any universe till there was a soul filled with the idea thereof. This is both beautiful and ingenious; but it has not altered, and was not meant to alter, the well-established geological doctrine, that the material universe of suns, and stars, and worlds, is older than the human race.

Greater, however, was the day of Christ's birth. To him it was given to observe, not how man is materially placed, but what he spiritually is: to shew us the Father, not as the great mechanist of the universe, but as the

Holy Spirit moving us with the sigh of infinite desires. There is a fine parallel sketched between Adam and Jesus, which, however, would be spoiled if we attempted to extract a part. The preacher then passes over to the nature of man in which he finds Adam and Jesus,—the natural and the spiritual. The individual mind is conducted through a history like the sacred record of the general race: it begins with paradise, and ends with heaven. Ere Jesus became the Christ, he was led into the desert to be tempted; and before the Messiah within us—the Messenger Spirit of God in the soul—can make his inspiration felt, we too must have been called to severe and lonely struggles with the power of sin. There follows an animated picture of the spiritual resistance of a holy mind, which quickened our moral sympathies as we read, and to every word of which we gave an unhesitating and experimental acquiescence.

Mr M. makes a fine use of the well-known fact that Christ was a man of sorrows. He observes that so it is with the Christ within us. Heaven and God, says he, are best discerned through tears,—scarcely, perhaps, discerned at all without them. It is this thought which is so well expressed in the following lines, ascribed to the noble pen of Lord Morpeth,—one who, by his personal worth, lends lustre to nobility:—

> "How little of ourselves we know,
> Before a grief the heart has felt.
> The lessons that we learn of woe
> May brace the mind as well as melt.
> The energies too stern for mirth,
> The reach of thought, the strength of will,
> 'Mid cloud and tempest have their birth,—
> Through blight and blast their course fulfil;
> And yet, 'tis when it mourns and fears,
> The loaded spirit feels forgiven,
> And through the mist of falling tears,
> We catch the clearest glimpse of heaven."

With his customary tendency to trace things to their ultimate principles, the author shews that when the blow of calamity, or the sense of loss awakens the latent thought of God, this is only a particular instance of a general truth, namely, "that religion springs up in the mind wherever any of the infinite affections and senses press severely against the finite conditions of our existence." Page 57.

We discover incidentally that Mr M. is an uncompromising opponent of the system of utilitarianism in morals. "Human nature, trained in the school of Christianity,

throws away as false the delineation of piety in the disguise of Hebe, and declares that there is something higher far than happiness ; that thought, which is ever full of care and trouble, is better far ; that all true and disinterested affection, which is often called to mourn, is better still ; that the devoted allegiance of conscience to duty and to God—which ever has in it more of penitence than of joy—is noblest of all." Page 58.

"Sorrow no sin," expresses the purport of the next discourse. Religion does not aim to cancel our natural affections. To condemn as unchristian the deep grief of bereavement, it is argued, is to condemn all strong human attachments. Grief is only the memory of widowed affection. The morality which rebukes sorrow rebukes love. This discourse is very effective, and the language remarkably simple throughout. Everywhere in this volume, the author discovers the profoundest and minutest acquaintance with all shades and varieties of human feeling, and all diversities of thought. He touches the precise thing with the accuracy of an astronomical clock, and his diction, as we have said before, is poetry without its measured cadence.

The 6th discourse is on "Christian Peace," and the whole sermon is to illustrate this idea, that "the peace of Christ was the fruit of combined *toil* and *trust*,—in the one case diffusing itself from the centre of his active life, in the other from that of his passive emotions enabling him in the one case to *do things* tranquilly, in the other to *see things* tranquilly." It is shewn that Christian peace is not torpor—is not synonymous with soft-bedded comfort, and unbroken plenty, and conventional compliance, but results from a mind in harmony with itself, doing its assigned work, and trusting in that Providence which is conducting and conforming all for good. "Attempt to make all smooth and pleasant without, and you thereby create the most corroding of anxieties, and stimulate the most insatiable of appetites within. But let there be harmony within,—let no clamours of self drown the voice which is entitled to authority there,—let us set forth on the mission of duty, resolved to live for it alone, to close with every resistance that obstructs it, and march through every peril that awaits it ; and, in the consciousness of immortal power, the sense of mortal ill will vanish, and the peace of God well-nigh extinguishes the sufferings of the man." P. 79.

In the next discourse, the preacher comes out strongly against "religion on false pretences." He exposes as false

and hollow those pleas which place religion on the ground of expediency,—an engine to uphold social order; next, considering it as a thing very proper and prudent to be stored up as a resource of happiness during the dreary winter of distress; third, the representation that, after all, religion is *the very same* thing with good morals; fourth, that spurious recommendation of religion as an *indispensable ornament* of character. There is no mistaking the allusion to those "who, after craniological research, conceive that they have discovered a certain cerebral provision for a god, and who, therefore, conclude that the culture of devotion is necessary to physiological consistency." The main idea of this sermon, that religion is not a mere product of expediency, but true and excellent, and authoritative in itself, is one of a high order, and one which needs to be preached even to the "rigidly righteous," the "*par excellence*" professors of religion in our day. There are many persons whose ideas of spirituality are very unspiritual. They regard religion as little more than the hangman's scourge to keep the world in order, or, in the pointed phrase of our author, they ignominiously go round and supplicate votes in its behalf for the vacant office of Master of Police. The language of this sermon is more subdued; it does not shine with that excess of light and brilliancy which set-off most things that come from the pen of Mr M.

The sermon headed "Mammon-Worship," the next in order, is one of the very best in the volume. It evinces on the part of the preacher a profound knowledge of the human heart, a most accurate observation of the actual condition of society, a clear perception of the prevailing defects in the Christianity and habits of the present generation, and a high-toned spirituality that borrows nothing of worldly expediency, that seeketh not the honour that cometh from men. The whole is so exquisite, that it seems a kind of injustice to detach one part as a specimen. It is a sermon for the age, and for the besetting sin of this generation. It is introduced by the observation that the mind of Christ was the only pure and perfect expression of his religion. In every other instance, Christianity has been more or less distorted, like paintings placed in a false light. Without indulging in any sentimental declamation against the pursuit and influence of wealth, he lays bare the working of that *spirit of gain* which, in our country, is ascendant over every other. Dr Dewey, in his "Moral Views of Commerce and Society," has touched the same subject; and those who possess

both the volumes may find it not uninteresting to compare the English with the American preacher. In the sermon now before us, it is noticed that this master passion perverts our just and natural estimate of happiness. Money measureth all things ; it is set up as the measure of knowledge, of morality, and of all utility ; it fosters restless and uneasy competition, childish struggles for a higher place in the roll of opulence or fashion ; it perverts our moral sentiments and social affections. The feeling of absolute controul which attaches to property is very apt, in minds of a certain cast, to be extended to the hired services of others. Servants and dependants are considered as a kind of live stock, to be dealt with like any other property—to be used like goods and chattels : "How hardly are they judged ! By how much more rigid a rule than that which we apply to our friends and to ourselves !" page 118. In answer to the churlish demand, "May I not do what I will with my own ?" the preacher argues, and replies, "No, you may not, unless your liking and your duty are in happy accordance. Morally, you are as much bound to distribute your own wealth wisely as to abstain from touching another man's," &c., page 116. Who does not recognise the unmistakeable fidelity of the following melancholy picture ? We, too, have seen, and therefore testify and partake in full his dignified and merited indignation, when he exclaims, "Oh ! with what biting indignation have I seen those most wretched of educated beings, the governess in a family, or the usher in a school, worked to the bone without the help of a sympathy—moving in perpetual rotation, with no feeling but of the daily whirl, and of incessant friction upon all that is most tender in their nature,—expected to have all perfections, intellectual and moral, and to dispense with the respect which is their natural due,—copiously blamed for what is wrong, but scantily praised for what is right,—paid, but never cheered ; and, when worn thread-bare, at last put away as one of the cast-off shreds of society, that only deforms the house filled with purple and fine linen." Page 118.

(To be continued.)

REPLIES TO ANTI-SUPERNATURALISM.

We have great pleasure in inserting in our pages the following communications, which have appeared in the *Inquirer* newspaper. We earnestly direct the attention of our readers to these communications. We feel the

fullest conviction that no individual is more competent to superintend the proposed work, and to render it all that the practical believer in the divinely-attested revelation of Jesus the Christ can desire, than Dr Beard. We hope all our friends will give their zealous support to the projected publication. The names of subscribers in Scotland will be received by the Rev. George Harris, R. R. Nelson, 32 Nicolson Street, Edinburgh; Mr Rutherglen, Buchanan Street, and Mr Stevenson, Bazaar, Glasgow; Mr Forbes, Stirling; Rev. J. H. Hope, Aberdeen; Mr C. Dunlop, 9 Shuttle Street, Paisley.

TO THE EDITOR OF THE CHRISTIAN PIONEER.

Sir,—I have in my possession materials which would form a very good answer to Strauss's "Life of Jesus," and tend to counteract certain anti-supernatural influences which I regret to see manifesting themselves in our denomination. Among these materials is a piece published in the year 1842, by the justly celebrated Swedish novelist, Miss Bremer. I may also mention a reply to Strauss, by the Rev. A. Coquerel, of Paris. The other writers comprise the distinguished names of Neander, Rosenkrantz, Paulus, Steudel, De Wette, Ullman.

These materials I am willing to bring before the public, but I cannot afford to lose money in so doing. I therefore propose to publish them in numbers, issued monthly, price 6d. each. The whole would probably be included in from twelve to sixteen numbers, forming a small and very valuable octavo volume. This mode of publication would possess the advantage of giving the less wealthy an opportunity of acquiring the work.

The way in which support may be afforded me is by ministers and others procuring and sending the names of subscribers, or otherwise by those who wish the proposal to be carried into effect, becoming responsible in each case for a certain number of copies. To every person who becomes responsible for not less than ten copies, an additional copy will be presented gratuitously. Should sufficient encouragement be afforded, I shall proceed to put my materials to the press without delay.—I am, Sir, your respectful servant,

JOHN R. BRARD.

Manchester, April 4th, 1844.

TO THE EDITOR OF THE CHRISTIAN PIONEER.

SIR,—Having proceeded so far as to put out a prospectus of a work designed to act in counteraction of

anti-supernaturalism, I beg I may be allowed to say a few more words in your pages, in order that I may attempt to make my views accurately known. The appearance in our churches, both on this and on the other side of the Atlantic, of certain novelties of doctrine, which wear to my mind the shape and hue of pantheism, but which are certainly incompatible with faith in miracles, not to say revealed religion, has long rendered it desirable that those who do not concur in those views should let their voice be calmly but distinctly heard. This is the more necessary in our own country, because nothing has hitherto been done to withstand the aggressions of the new school; while its adherents have put forth with, doubtless, different aims, yet with a not unlike effect, several expositions of their opinions, which have been so many attacks on the Gospel. To pass by the lighter skirmishing which we have witnessed in pamphlets and periodicals, we have seen two works published with the express purpose of undermining the old historical foundations — Hennell's "Enquiry concerning the Origin of Christianity" (1838), and Harwood's "German Anti-Supernaturalism" (1841). Nor has it required more than ordinary observation to learn that these and kindred efforts have not been without their natural effects, either on our congregations or on our pulpits.

But, supposing there is a propriety in publishing a defence of Christianity, "Why put Strauss in the foreground?" Because he is the acknowledged head of the school in its continental, if not in its British relations, and because he has brought together, and reduced into a certain system, nearly all that has ever been said against the gospels, so that an answer to him is an answer to infidelity. There is, too, a specific reason:—From Strauss has the assault come. Mr Harwood's book is a designed exposition of Strauss's "Life of Jesus." Mr Hennell's so obviously and decidedly works to the same result (if, indeed, its missiles are not taken from the same German armoury), that Strauss himself translated the book into his native tongue, with a commendatory preface, shortly after it issued from the press. These two works remain with us unanswered. Hence, in course of time, some may be led to infer that they are unanswerable. In themselves, indeed, they are not worthy a reply, while we have access to the sources whence one was avowedly taken, and where, if we do not find the original of the other, we find something of the same kind, but of a higher character.

Strauss, then, I consider as the representative of a school,

the immediate source of an influence which must be withstood in its general principles and leading tendencies. But if Straussism is to be opposed, how can the duty be so effectually discharged as by giving an English dress to some of the admirable replies which the Christian mind of the Continent has put forth on the subject? The answer *is written*, and requires only to be translated. The poison has come: shall the antidote be withheld? Even Strauss's book itself has been "done into English," and sold, in penny numbers, where alone it could do much permanent harm, among the discontented populations of our large towns.

I wish it then to be understood that I propose to put forth, in an English version, such pieces as have a permanent value, considered as defences of the Gospels and of an Historical Christianity,—forming, should I be enabled to continue the work, a full confutation of the most important objections recently taken against the religion of Jesus Christ, and offering a solid and varied proof of the credibility and "certainty of those things wherein" our congregations have "been instructed" (Luke i. 4). These pieces will be taken from churches holding dissimilar doctrinal opinions, so that the common mind of the church may find utterance on a point, the evidence of which lies no less in the heart than in the head.

In choosing the essays, I shall give a preference, other things being equal, to those which proceed from men of moderate views. Nor shall I fail to omit such passages or allusions as may be of a temporary or local nature, or appear unnecessary in the course of my own publication; taking care, of course, to avoid anything like mutilation or unacknowledged change.

Being unfriendly to the distinction between theology and religion, which has come to us from Germany, and which tends to separate the one from the other, and to give rise to an esoteric and exoteric doctrine, whence of necessity comes, first, mystery, and then a priesthood; and seeing no more necessity for this distinction in spiritual than in scientific matters, I shall aim to bring even those parts of this publication which, in the sources whence I draw, have the hue of scholarship and erudition to a level with the understanding of ordinary readers, so that all who are earnest in the great work of forming their own religious opinions may receive trustworthy aid of a high order. Soliciting co-operation, I remain, Sir,

Yours, respectfully,

JOHN R. BEARD.

Manchester,
April 17th, 1844.

THE

CHRISTIAN PIONEER.

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THE PRACTICAL EFFICACY AND VALUE OF UNITARIAN CHRISTIANITY,

AS ILLUSTRATED IN THE CHARACTER OF THE LATE REV. LAWRENCE HOLDEN, FOR SEVENTY YEARS PASTOR OF THE UNITARIAN CONGREGATION AT TENTERDEN, KENT. FROM A DISCOURSE DELIVERED AT MAIDSTONE, APRIL 14. 1844.

BY W. STEVENS, MINISTER OF THE EARL STREET CHAPEL.

THE late—not merely *officially* but *deservedly* termed—Reverend Lawrence Holden, was, from the commencement to the end of his ministry, for nearly three quarters of a century, the pastor of the same congregation. He was so loved by his friends, so personally respected and esteemed by all who knew him, and in the days of his youth and strength had been so intimate with this congregation, that I am sure you will think he ought not to be allowed to sink into his grave unnoticed. It is not, however, my purpose to attempt a detailed history of our venerable friend, for there will of necessity, in the life of a person who passes his days in such an even and peaceful manner, be but few points which even the most intimate friend could clothe with awakening interest,—and to be so accounted was a privilege which I can scarcely be said to have enjoyed, my acquaintance with this excellent man being of comparatively modern date, and my intercourse with him but for short periods, and with considerable intervals. But the intercourse of an hour would have been sufficient to inform you of the man. His very countenance and manner bespoke the soul that animated his breast, and his conversation quickly shewed

of what Master he had learned. And when, added to this, you saw the filial respect and affection with which he was regarded by a people among whom he had exercised the pastoral care for such a very lengthened period, you would feel that you had ample assurance of his Christian manner of life. I purpose, therefore, merely to take his general character as it could be thus learned from occasional intercourse, and from the name he bore among those who knew him best, and hold it up as a practical illustration of the excellence of those religious opinions which he was so well known to profess.

Our departed friend delighted to regard himself a Unitarian Christian, or rather, I should say, since he had no attachment to a name apart from the ideas it was intended to convey, he delighted in those peculiar opinions which are so designated. In forming them, he had drunk at that fountain from whence flow "words" that "are spirit," and "words" that "are life." Learning of Jesus, he came to entertain those views on religious doctrine of which he was the constant and fearless advocate throughout a very prolonged life,—that there is but one God, the Father of all, whose loving-kindness and tender mercies are over all his works, and that Jesus Christ was the messenger of his love, sent to make known the fatherly character of the Supreme, proclaiming peace and pardon to the penitent, a resurrection from the dead, and an eternity of happy, conscious being to all who by patience seek to inherit the promises. In this faith our departed friend lived and died. And many of you, like myself, have often heard, and your hearts must have been warmed with the fervour of his language, and the smile of delight that beamed upon his countenance when speaking of the heavenly Father's character, and of the Christian's gladdening hopes. The Saviour said of his doctrine, *The words that I speak unto you they are spirit and they are life.* They are full of energy and power to form the disposition and character of men for the participation of an unending life of perfect happiness. If they are received with all teachableness and

reliance—if they are cherished in the heart—if they are reflected upon with the frequency which their importance demands, they will resemble the corn which falls upon good ground, and which brings forth fruit in overflowing abundance. And under such circumstances as these—(and under these alone can any system of faith be fairly judged)—I have full confidence that the views of our venerated friend would manifest that "*they* are spirit," and "*they* are life."

1. I claim it, then, for those opinions which he held in common with us, that they have a holy and purifying influence wherever they are heartily received, and I point to this departed servant of Jesus as an evidence.

It is, however, far from my intention to speak of him in terms of *undeserved* panegyric. Such language, I am confident, he would have rejected with scorn. But it is but right that Christianity should have the advantage, and the full advantage, to be derived from names that do her honour. She has enough of *reproach* to bear on account of those who wound her by their scandalous lives, at the time they are speaking loudly or acting fiercely in her defence; and it is only due to her that the observation of men should be drawn upon those on whom she has exerted her full and her legitimate influence. Unitarian views of Christianity have likewise much to support from those who proclaim their nominal adhesion to them, but are too regardless of their general conduct. And in vindication of those opinions upon which that conduct brings down reproach, it is but right that men should be called on to witness their effects where no sinister influences have injured, or weakened, or counteracted their power. In justification of what I claim for these views of Christianity, I then point to this venerable servant of Christ; for most appropriately, and I am sure that you who knew him will agree with me in thinking so, might he have applied the language of the apostle Paul to himself, "Ye are witnesses, and God also, how holily and justly, and unblameably, we behaved ourselves among you that believe; as ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God,

who hath called you unto his kingdom and glory." 1 Thess. ii. 10, 11, 12.

I shall not be understood to imply that such are to be regarded as the *peculiar* results of Unitarian Christianity, but only that they *do* result. This, I can hardly doubt, is sometimes a matter of question with others. The manner of speaking of our opinions would not unfrequently lead one unacquainted with any of the professors of them to think that no men are more impious, immoral, and given over to the influence of Satan. I have been told that it was once said of one of your former ministers, yet fresh and endeared to the memories of many of you, when walking through one of the streets of this town, "There goes an awful character!" Perhaps the same has been said of our excellent departed friend. It may have been said of each of us; for we well know how usual it is to admonish and guard against us as those whose society is extremely dangerous. All such remarks, when coming from sensible persons, I have no doubt are intended to apply to opinions rather than acts. But yet it is very difficult, in many minds, to preserve entire the distinction between thoughts and deeds. It is a very natural way of reasoning, that if the thoughts are evil, the deeds will be evil likewise. That there are many whose opinions are in accordance with those which this excellent man entertained, but whose lives at the same time but little correspond with his, there can be small room for doubt. But it is manifestly unjust to attribute them to their creed, unless there be something about it which directly favours and countenances immoral practices. For there is no system of religion in the world that would bear to be tried by such a test: not even Christianity in the days of Christ and his apostles; for there were then many extremely imperfect characters among the disciples, as even the immediate attendants upon our Lord and the epistles to the Romans and Corinthians would attest. But unless there is something corrupting in the thought that the Creator is good, and kind, and merciful—that he has designed his rational creatures for a state of eternal happy existence, proportioned to their moral attain-

ments—that virtue and happiness, vice and misery, in a future world, are inseparable—unless there is something positively corrupting in the thought, that "if thou doest well, thou shalt be accepted; if evil, sin lieth at thy door," and "will surely find thee out," it would be altogether inconsistent with what is just and fair to attribute the imperfect characters of professors of such doctrine to the doctrine they avow.

I claim it, therefore, I repeat, for Unitarian views of Christianity, that they have a holy and purifying influence wherever they are well understood and heartily received. If they had any other natural tendency, I should regard it as certain evidence that they have no affinity to the doctrine of Jesus, for his was pre-eminently above all other systems that the world had ever been presented with,—"the doctrine according to godliness."

2. It is sometimes said of the opinions which were entertained by our departed friend, that they are destitute of consolation, give no spiritual support, and are incapable of sustaining the sinking heart under circumstances of trial. My friends, many of you well know, and will never cease to remember, how that good man's countenance used to kindle with animation and delight whenever the course of his thoughts led him to speak upon the great peculiarities of his belief. The contemtemplation of the heavenly Father, in all his boundless excellence and glory, with all that definiteness of idea with which he ever regarded him, instead of being destitute of spiritual support, evidently inspired him with the sentiment of exultation which the Psalmist felt when he says, "Be glad in the Lord and rejoice, ye righteous, and shout for joy all ye that are upright in heart." "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

The faith of a Unitarian Christian unable to give support to the mind in trial and the near prospect of death! My friends, a considerable number of you were present, and I wish that all of you had been there on that last occasion on which he met us, on the anniversary of the Kent and Sussex Unitarian Association, and you would have seen how little his views of reli-

gion deserve to be so spoken of. Within the course of the afternoon, you would have seen a venerable old man, close verging upon the extreme age of ninety years, too deaf to hear the discourse of his friends, too dim of sight to thread his way to his seat unassisted,—too tottering of step to walk safely unsupported, but with heart as young, as fresh, as green, as in the spring-time of life; you would have seen him led into the assembly, the greater part of whom had been nurtured under his pastoral care,—to whom he was as a father, they as his children,—come, as it is said of the venerable apostle John, of whose last appearance before his fellow disciples many of us were strongly reminded, to give us his last and parting words of exhortation. Not an eye in that room restrained the tear of sympathy and affection without an effort, while we looked on his venerable form, and while we listened to the words which fell from his lips,—words full of hope, of joy, of confidence, of peace, of patient waiting,—words full of encouragement to hold fast the faith which had imparted to him such bright and confident anticipations. You would have seen him then, as soon as the accents of his voice had ceased to fall upon our ears—had fallen to many of us for the last time,—and as soon as we had received his last blessing, retiring, under the same anxious care of his children in Christ, to seek the calm of his own quiet home, and sweet communion with his own peaceful thoughts. Ill, indeed, would you have thought of that man's heart,—insensible must it have been to all that is beautiful and affecting, who could have witnessed that very interesting scene, and could have gone forth proclaiming to the world that the views of a Unitarian Christian are incapable of sustaining the human heart in that season when this earthly existence is drawing to a close, and when the visions of time are about soon to be exchanged for the realities of eternity. He may place but small faith in the opinion that the transgression of one man is imputed to another that has never sinned, or that the innocence of one man can be imputed to another who may have violated all the commandments: he may have but small apprehensions of the vengeance of the heavenly Father on

account of the former, and may place but small reliance on the efficacy of the latter, but the love of the heavenly Father is the ground of his confidence; and who shall say that *that* is not a foundation sufficiently broad and firm for a human creature to rest his hopes upon? Who can step forth among the rich and beautiful objects of nature which this lovely season of the year is beginning to present to our admiring eyes, and not see the mercy and loving-kindness of the Creator written in characters of resplendent glory upon every leaf and every flower? Who that feels assured that he reads the same benevolence on every page of holy writ which he sees imprinted on every floweret of the meadow, that would not consider his present and everlasting good entirely safe in the hands of so much mercy? It was with such an eye that our valued friend read the books of nature and revelation, tracing in each evidence of the same all-bountiful Father; and who, then, can wonder that his countenance should always beam with cheerfulness, with hope, with contentment, with serenity, or that the evening sun of his life went down so brightly? I am verily persuaded, my friends, that a greater earthly good we could not implore, a more valuable gift we could scarcely receive at His hands, than to be enabled so to think of the great Creator,—of all his loving-kindness towards the children of men, and of all those glorious truths communicated unto us by his beloved Son, of all that a man has to hope for, and all that he has to fear, if it should be followed with the same "rejoicing in hope," and the same "fearing the Lord."

3. I further claim it for those views of Christianity which this good man entertained, that, when well understood and heartily received, so as to form the daily and hourly guide of life, they are eminently calculated to call forth the spirit of *true devotion;* and I again hold forth his character under this view, that you may behold a practical illustration. I appeal to you who were personally acquainted with him, if there were any thing in his life and conversation that would strike you more, except, perhaps, his kind and liberal heart, than his cheerful unaffected piety, his love and admi-

ration of the character of the heavenly Father, his gratitude for all the good he had enjoyed, his firmness of hope in the promises revealed by Jesus Christ, his filial confidence that all things are done in mercy and truth, and his humble and resigned spirit? If it were so, I ask, is not this what every rational Christian understands by true devotion? And if such be devotion, I ask, if such manifestations of feeling do not appear to be the natural fruits of those peculiar opinions which he, through so long a life, consistently believed in, advocated, and taught,—a faith that ascribes every conceivable, every possible excellence, to that great Being who called all nature into existence,—a faith that acknowledges no other power in the universe which is not altogether subject and obedient to his controul, and subservient to and designed to effect his purposes,—a faith that ascribes the creation of man to the pure benevolence of the great Creator; that regards him as the Father of all his rational offspring; that considers all the proceedings of his providence, all the holy messages he has communicated by Moses, by the prophets, and, last of all, by his beloved Son Jesus, as so many displays of his love towards his earthly children, and all designed to lead them on in the way of moral improvement, and prepare them for a state of eternal life and enjoyment,—a faith that ascribes the pardon of repented sin entirely to the free mercy of God, that supposes the heavenly Father never to afflict willingly nor grieve the children of men; that all the sorrow he ever now causes them, or ever will cause them, has had a most kind and benevolent object in view; and that, when that object is effected, and man is rendered capable of participating in that pure and exalted felicity which God has reserved for him, then will he enter upon a career of unbounded, unending improvement and happiness,—a faith like this, when it dwells not only on the lip, but enters into and forms a part of man's very being, oh! how should any other than such pious and devout sentiments take possession of the human soul? There may be less of the "pomp and circumstance" of external devotion than we often see among persons holding other sentiments, and possibly

it is, hence has arisen the idea that Unitarian opinions are unfavourable to a spirit of true devotion. But we must remember that devotion is a sentiment of the heart, and that it may exist, therefore, without any of the forms and parade of outward worship. It is a flame which often burns the brighter and the stronger the more it is withdrawn from public notice. That many of us may be greatly deficient in this sentiment, may be a fact. Perhaps it is so; and, if so, it is a fact to be deplored. But that such deficiency has its source in the opinions we entertain, is an accusation of which I am persuaded they must be acquitted. The fault is all our own, and not of our peculiar faith; and I point to such instances as that of this pious and devout servant of Christ as a practical demonstration.

Were it my object to give a general portrait of this venerable man, I might add much more; especially might I speak of his kind and affectionate disposition, his admiration of conscientious rectitude in others, his ardent attachment to the cause of freedom, religious and political, and his earnest zeal in the cause of human improvement and religious truth; but, as I stated at the commencement, this was not my purpose. Since, however, his life had extended almost over a century, and since in no one period of it his opinions were materially different from what they were at another, and since he had been a pastor over the same church for the uncommon term of seventy years, by whom, therefore, all his weaknesses and errors were likely to be known, and such I doubt not he had; and since the longer he lived the more he was honoured and loved, I thought him as fair and just as he was a beautiful illustration, of the practical worth and efficacy of the sentiments he advocated; and, as such, that it was but justice to them, as well as an honourable and deserved tribute to him, thus to shew what kind of men they would render us were we to cherish them in our hearts, and make them the ever-acting principles of our conduct. If we nurture them with the same care, if we are as emulous of doing the will of our heavenly Father, we may have some ground for expectation that the same light of hope and of gladness will cheer each day of *our* ex-

istence; the same calmness and serenity, the same faith and reliance, the same resignation and contentment, the same love and honour of men, be our earthly reward; and that, when God shall receive us to himself, we shall be united with our venerable friend, and with the spirits of all the good and just made perfect, in a state of never-ending being and delight. And may He who at all times has access to the inmost recesses of our hearts so dispose us that we may obtain this great recompense.

THOUGHTS ON SPRING.

The gloom and storms of winter are gone, and bright and lovely scenes salute the eye. The air is vocal with "the singing of birds," and the "flowers appear on the earth." Every thing around tends to inspire cheerfulness and hope. The brilliancy of the early glow of morning, and the calm quietude of evening fill the soul with "the joy of elevated thoughts." Every ruder feeling is reproved by the gentleness of the aspect of nature, and every unhallowed passion is rebuked by the purity that reigns around in the fresh verdure of herbs and trees, and the sweet loveliness of many tinted flowers. Bad the heart that catches not some portion of the inspiration that glows with resplendent lustre in the universe of God, and makes nature herself a silent monitress of everything pure and holy! Dull the understanding to which day unto day uttereth no speech, and night unto night showeth no knowledge! It were delightful to hope that many a good resolve is strengthened, and many an evil inclination subdued, through the sweet teachings of these "lower works" of the Almighty, exhibiting to the reverential gaze, and impressing on the grateful breast "goodness beyond thought, and power divine." They speak to the heart through the eye, and to the soul through the senses. Hence, one great source of their efficacy is the *universality* of the influence they are adapted to exert. It needs no

scholastic lore to feel the bracing freshness *to the mind* of "the breath of morn," filled with the "charm of earliest birds;" or to experience the tranquil calm of the sunset hour, hushing into hallowed repose, or melting into the gush of tenderness, the varied emotions and passions of the breast. Who hath not felt, as he wandered forth in the early morn, with the breath of spring fanning his cheek, and beheld everything invested with new life and beauty, a longing to cleanse his heart from every grovelling desire, and to make it harmonize with the peace and purity around? Who hath not then aspired after a devouter and more spiritual frame of mind, and mourned his errors and bewailed his sins? Who, in the solitary hour of eventide, when the receding orb of day bathes surrounding objects in a flood of mild and softened radiance, and the hum and stir of active life are hushed, and the glare of noon gives place to the sacred softness of twilight,—hath not heard, through the rustling of the leafy bower, the angel voice of penitence mildly admonishing of some unruly temper, some selfish aim, or some sordid wish, that hath been suffered to defile the heaven-created spirit? Who, in that holy hour, consecrated to the uplifting of the soul to its Maker, hath not yearned to be free from the defiling sins that separate from God, and deface his image within? Who hath not then longed for

> "A mind at peace with all below,
> A heart whose love is innocent?"

Who in that still and calm hour hath not felt reproached on account of any stormy passion or malevolent inclination that may have been indulged in during the bustle and contention of life? Who would not *then* forgive the offending, and rather be humbled by the consciousness of his own errors then incensed into rage by the offences of others? Oh, were these solemn monitions from the throne of the Most High treasured up in the bosom, and allowed to sway the motives, and guide the actions of our lives, what lessons of divinest wisdom should we learn, what salutary guides of conduct should we secure, and what an ever present guardian of purity should we possess! Well might the Great Teacher point to "the lilies of the field," and to "the fowls of

the air," as illustrations of the Father's providential care, and incentives to serenest trust that faith can yield! And well might he preach, on the beautiful Mount of Olives, to the listening multitudes that thronged to hear the words he uttered, with the blended majesty of the heavenly messenger and the affectionate love of the earthly friend! Well, likewise, might he inculcate faith in the merciful power that "stilleth the waves of the sea," while the shores of Galilee or the borders of Genesareth were crowded with eager listeners to the accents that fell from his lips! Surely, in this selection of places in which to enforce the sublimity of holiness and the heroism of virtue, we trace an acknowledgement of the spiritual instructions which the contemplative mind and holy heart will never fail to derive from the ministrations shining forth with radiant light o'er the loveliness of earth, and enstamped in undying glory on "all the dread magnificence of heaven!"

In order, however, to reap the full benefit of these influences, the affections should be somewhat purified from the dross of selfishness, and elevated with longings after spiritual good. It is only "the pure in heart" who can "see God" in the wonders of his hand, and receive all the improving lessons they are adapted, and were doubtless designed, to enforce. All men will, of course, own the existence of Deity to be shadowed forth, or plainly revealed, in the works of nature. This vague and bodiless acquiescence in the *bare fact* will not, however, be sufficient to suggest the heavenward aspirings which *the belief of the heart* only can enkindle. In the same manner, a mere temporary and occasional sensibility to the divine love, as taught in the flower-adorned meadow, radiant in the lovely blossoms, and "hymned forth in the singing of birds," will not cause that lasting and habitual spirit of reverence which will be accompanied by harmony of the affections with the divine will, and characterised by a keeping "unspotted from the world." Nature will only fully reveal herself to the pure-minded votary who pays constant and reverential homage at her shrine. In this, she is in complete accordance with the book of revelation. "If

any man," declares the Saviour, "will *do his will*, he shall know of the doctrine whether it be of God;" John, vii. 17. In either, it is the diligent student alone who can learn, and the loving disciple only that can become "wise unto salvation," and in both an earnest desire to benefit by the revealings of God in his works and word, will promote that spirituality of disposition which prompts aspiration and effort towards increasing perfection of character, and growing resemblance to the moral attributes of the all-perfect Father.

Nature, with her inspiring scenes and gentle influences, may aid in forming the character; but the developement of our noblest powers and purest affections must be sought, not wholly from without, but chiefly from *within*. The most beautiful scenery in the world cannot, by any mystic force inherent in itself, make the passionate mild, the sensual chaste, the profane devout, or the revengeful forgiving. Nature is but an auxiliary to, not the fashioner of, the soul of man. Her grandeur is infinitely inferior to that which dwells in a sanctified mind. The harmony subsisting between nature and the spirit of man may be in a great measure destroyed by bad institutions in the case of nations, or evil dispositions in that of individuals. "Unto the pure all things are pure, but unto them that are defiled is nothing pure;" Titus, i. 15. The mind both lends and takes its hues from surrounding objects. A virtuous man sees the handiwork of God with deeper emotion, and derives from it holier instruction than the worldly and impure are capable of receiving. *A Christian* will look upon nature *in the spirit of his Master*, and the glorious temple of the Almighty will become unto *him*, "none other than the house of God and the gate of heaven;" and the teachings of Spring will aid him in his preparation for that everlasting spring whose undying verdure no autumn shall tinge with the hues of decay, and whose deathless light and glory no winter shall darken or deface.

Dorchester, 7*th May* 1844. F. F.

Martyria;

OR

EARLY UNITARIAN TIMES.

BY

Rev. William Mountford, M. A.

CHAPTER II.

This new sect of Lollardie,
And also many a heresie
Among the clerkes in themselves,—
It were better dyke and delve,
And stande upon the right faith;
Than know all that the Bible saith,
And erre as some clerkes do.
Gower.

Sir Francis Farel came to England in the autumn of the year 1548 for the transaction of business, on behalf of the Hanseatic League. He was a merchant of Mayence, which city was in the second circle of the League, and possessed of high privileges. Sir Francis had been eminently successful in the object of his mission, and was now about visiting his friend Master Willoughby Brandon. His countenance was radiant with delight; and as he looked up at Thomas Erpingham's clock, he appeared to discover fresh reason for satisfaction in the earliness of the hour that was there indicated. On arriving at the stairs near the bridge, Sir Francis inquired from the only waterman who was waiting there, whether he were acquainted with Harborne-house? Being answered in the affirmative, he seated himself in the boat, discharged his attendant, directed the waterman to be as speedy as he could, and then declined into a day-dream, which, after some duration, was broken by the waterman's saying, "It is long now since I had your worship for a fare."

"Thou never hadst him before, probably," the merchant answered; "do thy best for him now."

"It must be fifteen years since I accompanied your worship down to Kirton, where your worship joined the company on the bank, and where the lady slipped from

your worship's hands, as your worship was assisting her into my boat."

"What, Van—Ven—Vance! It was thy courage saved her life."

The merchant took the waterman by the hand, and tears started into the eyes of them both.

"Why, John Vance, thy age wears greenly," the merchant said.

"Thanks to your worship's munificence that same day! I have ever since been the owner of seven as fine vessels as there ply upon the water."

"It was the last week of my residence here; and it would have been the last of my merriment, if sprightly Elizabeth Mayhew had drowned there through my awkwardness. And how have the times been with thee, Vance?"

"Well and ill, your worship! Yet, life has been as pleasant with me as with most, ay, as with any: the saints be thanked!"

"And your own cheerful temper!" the merchant added.

"Why, it is not so much that, as because I have had no great affliction, since the calamity with which I began life. But I have noticed, indeed, that the manner in which a youth encounters his first trouble gives often a character to his life; for it decides whether, besides his property, fortune shall have his spirit at her disposal, to exalt, depress, and play with, at caprice."

"Come; let me hear thy history," said the merchant.

"It is short enough, your worship, and simple. My father was the owner of a small vessel, in which he coasted backwards and forwards, trading between the north of England and Deptford, where we lived, my mother, sister, myself, and an uncle, an ancient priest. One tempestuous night, the vessel was lost, when only ten furlongs from port; and in her my father perished. I was then only eighteen, and the sole dependence of a destitute family. Our kinsfolk advanced a small sum as my beginning in trade; but insisted on its employment in a certain speculation, towards which I was myself averse. The undertaking was an utter failure.

Very unwillingly, I applied to my relations again for help, which, at that time, they could easily have rendered: but they refused it, averring that my failure some way or other betokened misconduct. For a while, I felt utterly reckless, and, no question, but I should have become, what my kinsmen affected to think me, had it not been for love of my mother and sister, and the help of my patron saint, Thomas-a-Becket. I brought my mother and sister to the city, became a waterman, and after some years was enabled to purchase a boat, for I wasted not my earnings in taverns or at fairs, since my mother and sister were always my pleasanter company. After your worship's munificence to me, my mother died; and I went a journey to Deptford, where I saw cousin Mary, who, when a little girl insisted on my kissing her, when I was leaving their house, after her father's harsh treatment of me. We are married now, and her dower hath made me very easy in estate. And truly her excellencies have recompensed me a thousandfold for her father's wrong. My sister, I have portioned off to a husband most worthy of her. We all live in one house, and a blessed home it is. I know not that there have been in it any other than the religious troubles."

"Fools, fools!" exclaimed the merchant hastily. "Do you quarrel about religion? Let the government and the priesthood wrangle it out; but do not you quarrel again."

"We never do. The matter was this. Young Thomas Dobey, my brother-in-law's nephew, unknown to us, had become infected with the new religion so greatly as not to comply with mass in St Paul's church; imagining, in the heat of the time, that he might safely venture a refusal under the new king. But he was arrested instantly, and imprisoned, and kept so, notwithstanding that mass was abolished the week following. In a while, he died of grief and the bad air. We did all in his behalf that we could, though it was very little. But Dame Bouchier was as kind to us all as ever St Hilda could have been. She visited him in prison daily, and consoled him, and made much interest for him, especially with my Lady Duchess, the Lord Protector's

wife. And speedily he would have been pardoned; for the writ was made out for his discharge on the Friday, when Bishop Latimer was to have admonished him; but that, poor youth, he expired on the afternoon of Tuesday. If it had pleased our Lady to have recovered him, we had secretly vowed to send a silver candlestick, to be presented at her altar, in the Dome-Church at Antwerp; for in these days, there is not left to a saint one shrine in all London! Dame Bouchier hath divers times visited my sister to console her; and very movingly, and very religiously doth she talk—her heretical repute notwithstanding."

"Poor Thomas Dobey! Peace be with his soul," said the merchant, and sighed.

"I hope it is, your worship. No masses are said for the dead in England now. But we bargained with the priest of St Sepulchre's to say over ten times a-day, for six weeks, the prayers appointed for the dead in the King's book; the which he agreed faithfully to do, and do at the altar, if we would be secret upon the matter."

By this time, the boat was some considerable distance out of the city, and was passing two or three of the swans, which, from old time, had ornamented the waters of the Thames, and which were dignified above all other birds, by its being popularly esteemed as felony to steal them. The merchant looked round him a while, and then said, "Surely, yonder house should be Wolverley-hall—but it is marvellously enlarged and beautified."

"Ay, ay!" answered John Vance; "abbeys are pulled down to build castles with; churches are robbed of their utensils, that some vile woman may have plate, and apostates are paid for perjury in lands left for the maintenance of holy men of God. That house is the deanery of Rochester,—that is, if a soldier can be a dean. My Lord Hartford holds a deanery, is treasurer of a cathedral-church, and possesses also four of its best prebends; and also, hath secured for his son three hundred pounds a year out of a bishopric. On what infamous uses hath the wealth of St Thomas's shrine been lavished! Last week, the prior of St Swithin's stood in Charing-cross, begging bread of a baker,—a pitiful sight,—a merciful old man once, which fed all

the poor that sought him. And yester-morning, my neighbour, Hugh Wendy, was presented for scattering holy water about his house when a storm was threatening,—a matter which his wife, whom he hath not many months wedded, was the more urgent on him to do, she being mortally afraid of devils."

"Why, Vance, friend, dost thou care for sprinkling thy chamber or thy bed with holy water?"

"Not I, verily."

"I began to think thee a vehement favourer of the old faith," the merchant said.

"Well, I do think the old religion was indifferently good, and better than the present state of matters. Now, what has been doing these twenty years past? Ruining of abbeys and convents, where poor people used to get bread and medicine; breaking of the blessed images, and roods, and altars, where our fathers were accustomed to pray; and burning of people, abominable to see and hear of,—and they commonly the honestest people of the city. Instead of processioning, as they were wont to do, with candles on Candlemas-day, with palms on Palm-sunday, or away on their feast-days to St Mark, or St George, or to our Lady's of Redcar, in a kindly Christian fashion together,—now, people are all jealous of one another, and prying into one another's conduct, to discover who uses holy candles, who contemns married priests, or has pictures in his house, or who is unable to say his pater-noster in the vulgar tongue. Such searching as there is after all persons who venture a prayer to the saints, or to God's holy mother, and after priests suspected of blessing the bells, or performing the liftings at the Eucharist! What harassing there is by the proctors perpetually inquiring after such Christians as hear mass in secret! What trouble there is with the vicar and his curates demanding to see your certificate of having received the sacrament at your own parish church! And holidays now are nearly all abolished, but the poor workers get no more wages. I have heard that it is different in your worship's country, else here this new religion is chiefly sacrilegious robbery, and harassing of poor men's lives. But I crave your worship's pardon."

"Nay, Vance, I want to hear thee. The times are becoming unsettled: dost judge that this church of Cranmer's will succeed?"

"No wicked thing ever does, if we lived long enough to see it proved. And this Church of England is the offspring of his late Majesty's wickedness. It can never be what it ought to be. Who can bring a clean thing out of an unclean filthiness? There is not one. Truly, I have noticed that there are undertakings which, commenced from an unrighteous quarter, the ablest and virtuousest men can never quite rectify throughout their course. There are objects in nature, your worship, which, if once infected, are better cast out, away; for no pains or purifiers can rid them of their taint."

"Stay thee, Vance, awhile. Let us rest on the bank here. These steps—these stones should be Kenelm Cross."

"Yes, your worship! Many a time, when coming down the river, have I moored my boat to this root of the old oak, and knelt by the cross to say a few aves, or a pater-noster. And once, as I sat on the steps here, reading the evangels, soon after they had been englished by Master Tyndal, I thought of our blessed Lord's praying for pardon on Pontius Pilate, as not knowing what he did; and I was thinking also, that if the ever-adorable Father resemble the Son, whom he sent into this wicked world for our redemption, that then, certainly, those Jewish officers will some time stand among the forgiven,—when, lo! there came into my heart the grace to forgive Andrew Greaves, whom I had then in my power to punish for the grievous wrong he did me once, and which I purposed avenging on the morrow; the which, if I had done, Andrew could never have maintained his ancient mother so comfortably as now he doth, nor would he have repented towards me, as last year he did, with many tears, making me full restitution also. Awhile ago, a person could not walk through a street in a town, not a mile into the country, without passing a rood, an image of the blessed Virgin, or else of some saint; the which I could never look upon, and retain my anger.

But now all of them are destroyed. There is scarcely one left, in all the fields, for miles round the city; and through it, the people are waxed wickeder than ever they have been known."

"I am afraid, Vance," the merchant replied, "from all I see and hear, that manners are vastly worse than under the old religion."

"Incredibly worse, as even they of the new learning acknowledge. At Paul's Cross, last Sunday forenoon, I heard Dr Ridley preach a sermon, which he styled the Lamentation of England, and in which he said throughout, and indeed in one place in these exact words, that 'oppression, pride, covetousness, and a hatred and scorn of all religion, are generally spread among all people, but chiefly those of higher rank." But what else could result from a Church with the late King for its Head, and Thomas Cranmer for Primate. At the day of judgment, those two men will be known to be privy to the most execrable crimes that did ever, in the womb of darkness, struggle against discovery."

"I do not myself judge the archbishop so harshly, Vance; and, besides, his crime does not affect the truth of the reformed doctrine."

"Your worship, Luther's faith may be good or it may be bad But if Martin Luther's doctrine were pure as that Paul had from the Lord Jesus, I would not willingly receive it from such men as the late king and his counsellors, any more than I would fall down and worship at Satan's bidding. Last Sunday, as indeed is done in all churches once a quarter, there was read aloud the statute, by which it is declared, that the Book of Common Prayer is 'set forth and delivered by the aid of the Holy Ghost.' But who is ignorant that it is by hands imbrued with the blood of martyrs, and by men whose pouches are swoln with church-plunder; and as touching doctrine, who have sworn for and against, and against and for, what now they claim the Holy Ghost to have moved them to? Lord Cranmer and his doctors burned good Mistress Ann Askew, in Smithfield, for denying the presence, which now they persecute and imprison Christian people for

holding. Peradventure the new faith may be the better, but the courtiers are not the quarter to believe it from."

"Thou favourest the new learning a little, then?"

"But not so warmly as before the King intermeddled with it. My forefathers were exceedingly inclined to a religious change. My grandfather was a suspected Lollard all his life, and he was a very old man when he died, and my great-grandfather was killed close to the Lord Cobham, in Lincoln-fields. And myself, when search was made with such marvellous stir for Tyndal's Testament, and for the church of John Rastal, I kept them under the hearth-stone of my chamber, whence, in the night, I drew them out to read."

"With which party dost thou hold now? Art Roman or reformed?"

"Neither, your worship."

"Thou art not anabaptist, art thou?"

"No, except as many are called anabaptists because they are not for the Pope, nor yet for his Grace of Canterbury. To my judgment, there are some doctrines that only the colleges can exactly settle. But the doctors are so disputatious, and passionate, and covetous of bribes, that for a poor man they are no guidance. Only very few of us can judge whether the Mass-book or the Common Prayer be the nearer to the fathers; and perhaps, your worship, it does not much matter which,—at least, so I have thought since reading the Bible myself,—but, questionless, the makers themselves and the accompaniments of the Common Prayer are heinously wrong. The book is sent into the nation in a wrong way,—an evil, wicked, hellish spirit. Spies, proctors, constables, jailers, be everywhere its pioneers into town and village, and almost into every single church. Your worship, I could not believe St Austin, and I think hardly St Peter himself, if he were to impoverish and imprison other religioners. Once a Franciscan declared to me, that at Glastonbury he had seen it in the evangels, that the Lord Christ, when only St Jude was by, killed a man with the word of his mouth for denying it. Albeit, I durst not say so, yet I thought within myself that it

was the devil arrayed for that time as an angel of light, for such power the devil hath. But truly it was the monk's falsehood, for Master Tyndal hath it not in his Testament."

Reader! in John Vance's contrivance for eluding the consequences of the friar's assertions, mayest thou witness the corrective power of right reason, through which, in all well-disposed minds, errors, to a great extent neutralise one another.

"Your worship," John Vance continued "amid these religious distractions—the old faith abolished, and the new only such as it is—how ought an unlearned man to think?"

"Exactly in thine own way, good, honest, Vance! Religious judgment is of two parts, intellectual and moral. I reckon, that among all the bishops, there is scarcely a doctor possessed of both. Thou hast thyself the more important, and a thousand times, the rarer half."

John Vance blushed at the warmth of the merchant's words, and began in an inquiring tone, "Your worship—"

"Hast' thou never observed," the merchant added, "as I have often, the candle of the Lord, in a man's spirit, shining much further into a dark matter, than all the flaring lights of philosophy?"

Whilst Sir Francis was sitting on the pedestal of Kenelm Cross, with John Vance beside him, on a lower step, the sun went down behind the hill, on the opposite side of the river. Just as he totally disappeared, a lark soared aloft into the beams of light, that no longer touched the earth; and then burst into a thrilling song.

"Now," said the merchant, "let us hasten. It must by this time, be the Ave-Mary bell, only that now, it does not ring."

They re-entered the boat; John Vance promising, "In half-an-hour, at farthest, shall we reach Harborne-house."

Sir Francis thanked him, and said within himself, "Willoughby is in his garden now, listening to these sweet vespers sung by nature in the High Church of God; and wondering at his friend's delay, "perhaps."

Some minutes elapsed in silence: and then the merchant caught the sound of some voices, singing, and soon afterwards sight of a boat; which was filled with a company of German refugees. As his countrymen passed by his boat, the merchant rose, and with his head uncovered, joined with deep feeling in their hymn —a grand old hymn of Martin Luther's, written on the death of three young monks of Brussels—the first of the martyrs.

"Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watched,
And gathered at the last.

"And from that scattered dust
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

"Jesus hath now received
Their latest living breath,—
Yet vain is Satan's boast
Of victory in their death.

"Still—still—though dead, they speak,
And, trumpet-tongued, proclaim
To many a wakening land
The one availing name."

In compliance with the merchant's invitation, the waterman agreed to bring his wife and sister to Harborne-house. For Sir Francis was greatly desirous of manifesting the high place which John Vance occupied in his regards.

ADVENTURES OF JOHN HOPKINS' DAUGHTER LUCY.

NO. III.

Lucy received this unexpected flattery with coolness and distrust. She liked the words and tones, however, and gradually, as World's-Opinion redoubled his attentions to her, she began to think he spoke the truth; and she felt happy, very happy, and secure, and even said within herself, "Now, I cannot lose my way, for

these, the grand and rich, and he, the strong and mighty, will surely bring me safe." So she rested in their arms, and slept sweetly beneath their care. And when she awoke, as they were going up a steep and toilsome ascent, she saw her book beside her, and resolved to seek whether she could not better understand its words. The book opened most easily where her father had most frequently perused its lines, and she saw that he had read and marked for her that "narrow is the way that leadeth unto life eternal, and few there be that find it." Lucy looked up surprised, for they were travelling along a very broad road, and met and overtook many, many passengers. She showed the words to those around her, and besought them to explain to her their meaning. All referred her immediately to her former friend, who always, they said, interpreted for them; and World's-Opinion began to give her a long and elaborate explanation, to show her that the words in that book never bore the same meaning that they did in others, and that experience and authority could alone interpret them right, —"as you may see in this instance, Lucy," continued he: "Is it not most surely both safer and pleasanter to travel as we do now, than in some narrow and weary pilgrimage, like those beyond us thither?" Lucy looked in the direction that he marked, and saw several on foot and weary, but singing, and with cheerful aspect assisting each other patiently along. "Kind friend," said she, "how is it these are not going the same way we are?" "Because," said he, "these are not *my* friends, and are not going first to make their home with me." "But will this journey," said Lucy in alarm, "take us *away* from my father, who is gone to heaven?—Then, if you please," continued she, timidly, "I would rather seek the narrow way alone." "Foolish child!"—and the old man frowned upon her—"you know not yet that you would be wholly lost without my guidance: those poor weak mortals yonder think they know best, and trust to their book and their own fallible judgments; but with my experience and my age, I must know best. Did not your father trust you all to me?" Lucy had not courage to say more, for

World's-Opinion was again displeased, and murmured somewhat of her daring to dispute with him, and the rest were cold and silent; so she turned again to the pages of her book. The more she read, the plainer and easier seemed the directions given within; yet the less could she believe that she was following them, or that those she was now with were travelling on the road to heaven. But then, she remembered that her father had left her to the guidance of his friends, and obedience to parental authority, the strongest duty she had ever known, combined with the timidity of her girlish heart to keep her, if not satisfied, still in placid acquiescence beneath his care.

In a short time afterwards, the brilliant equipage in which they travelled brought them all safely to the home of World's-Opinion; not that he ever abode long in the same place, but made his home now amidst these friends, and now amidst some others, as suited his changing tastes and inclinations. Lucy found, however, that he always had many around him, and that usually riches and plenty seemed necessary to his long continuance anywhere. At first, she felt very happy and at her ease when he took her home, but in a very little while he required of her many services that she had never learned to render; and, though she was very docile in her temper, and active in her movements, he unceasingly reprimanded her, and rendered her days a miserable bondage, and her nights sad with her tears. He had, as he had told her, many children, and they appeared quite reconciled with their lot, so that Lucy often feared it was her own fault when she felt miserable and unhappy, and she resolved to seek from some of them consolation and assistance. And first she turned to a soft-voiced maiden, who was called Hypocrisy, and besought her aid. The maiden bade her leave her work undone, as she did, or when she thought her father would no doubt discover her, advised her to conceal all inward failing by fair outside show, "and he loves that so much," said she, "be sure he will not frown for long." Lucy was astonished at these words, for she thought that, of all his children this maiden served her father most faithfully and truly. "You must be speaking as you do

not mean," said Lucy. "I always do," replied the other; "and so will you, if you are wise, and wish to be happy here." Lucy turned away, for she felt grievously perplexed, and knew not what to answer, but she did not leave Hypocrisy entirely, who continually suggested to her various little speeches and contrivances to elude discovery, or to please the old man, when Lucy failed in perfect acquiescence to his wishes.

World's-Opinion did not appear to note that Lucy no longer served him heartily, or to be displeased at the suggestions of the smooth-tongued child of guile. Nay, Lucy even marked him smile almost approvingly when she most cunningly deceived him; and she began to think there was no harm, if he was pleased, that she should act and speak under the influence of his own offspring; and how in any other fashion could she bear the hard tasks and constant bondage that he forced upon her? But was she happier?—No.

AUTUMNAL MUSINGS.

Long before these pages meet the eye of the reader, the last leaf of autumn will have fallen, the old year will have passed away, and, like a solitary wave in the ocean of eternity, will have completed its career, and become no more. The spring, too, will have arrived, the time of promise and progress, and loveliness.

Our destiny in this world is essentially a state of progress. We cannot pause, either mentally or morally; we must on, though it be too often to struggle and to fail in our most ardent expectations. In those momentary breathing times allowed for mental rest, how fondly do we look back to the past, and, forgetting much of the evil we endured, contemplate it through the prismatic glass of memory, as something gentle and glowing, a sort of receding sunset cloud, invested with beauties the more imaginary as it becomes the more distant and indistinct. It may be true that we wish not to retrace our steps, though day by day we are approaching our last "farewells;" still, like the being of

a departed friend, we spiritualize the past. The more remote the period and uncertain the records left us, so the more speculative are the views we form of an earlier state of society and opinion.

There is a cycle that applies to the mental, as well as to the physical world. Nay, widely altered as is the state of society as regards manners and modes of thinking, and what with the progress of civilization, the fertilizing of deserts, and the cultivation of barren mountains even to their summits; what with the erection of new built cities and stately edifices, and the subjugation of noble and impetuous rivers, the map of the earth be changed, while in the moral and the intellectual world, mutations still more organic have been effected, and the superstition which haunted the woods, the vales, and the waters, with beings characteristic of the localities in which they were enshrined, has yielded to the hymn of a new devotion, rising up to God from every nook and corner of the civilized world,—still the same old errors and superstitions are ever recurring, alternating between light and shade. Opinions seemingly freshly raked out of the embers and volcanic contention of some mental outburst or revolution, are trimmed up and dressed forth anew to meet the fashions of the day; and rallying around them a tribe of devotees, a sort of hero-worship is paid to some rhetorical tailor, who, by the strange and peculiar costume in which he has arrayed his thoughts, or the mental legerdemain or trick of art by which he can shift his sentences, has succeeded in passing his opinions as oracular. Thus a novelty of style gives an apparent originality to doctrine as old as the days of Pythagoras; and there are some styles which must, after the lapse of a very few years, appear to be new again—they bear not with them the impress of a healthy existence—they may be disinterred or revived after a lapse of time, they never can be immortal.

In our last paper, we spoke of the poet, of the light in which he moved and breathed, and the various hues of beauty and changes of form in which that intellectual light fell upon his soul. To the poet succeeds the philosopher. How various have been his revelations! Looming through the gloom of antiquity, rise the mighty

ones of old—martyrs and intellectual conquerors! Some with the light of spiritual revelations on their brows—prophets! Others with but the dim reflection of some truth, which star-like dwelt from them so far apart that life sufficed them not to approach and read it!

It is a strange old world, that Pagan past, that classical arena in which the intellectual gladiators contended for their respective systems. We cannot fail to recognize some glimpses of truth even in the darkest times, some flash of light, as though the Shechinah which illuminated the hills and vales of Judea, was reflected to Greece, making, perchance, the surrounding ignorance and moral depravity appear the darker as it passed away, as the momentary lightning that startles the horizon makes the receding gloom more terrible.

Whence came that strange legend of Prometheus? the man-god who stole fire from heaven,—apparently absurd enough, and yet how true!

In all ages, the individual who takes the lead in thought, and dares to ascend beyond his fellow-men, is deemed guilty of a like impiety.

Whence came the modern system of Pantheism, so fashionable in the schools of France and Germany? From Pythagoras, who taught the existence of one God, yet of a Deity diffused through the universe, till the attributes of the Creator were merged in the ordinary operations of nature. And who were the first philosophers? The sages of the East, who, in the clear and cloudless skies of Arabia and Chaldea, beheld the starry host nightly as it were suspended from heaven, golden orbs in a field of intensest blue. From their observations arose the science that taught the division of the year into seasons, the sun's annual path in the heavens, the recurrence of eclipses, and the zodiacal arrangements; and then, captivated with the discoveries they had made, they went still further, and invoked that dream of science—astrology.

In the mean time, dynasties were founded. With the ambition of princes came war and conquest. Human slavery arose upon the heels of tyranny the most accursed—the world became the hunting-ground for

despots. Nimrod and Semiramis rose with Titan-like proportions. They were the actual personifications of the old poet's drama, the physical representatives of that might and force which chained the Promethean Intelligence to the rock. Yet long ere this, the charities of life—the social virtues—had fled to the desert, amid wandering tribes to seek a refuge. Moral and intellectual abasement reigned around, at least among the heathen people of the East, where, amid all this darkness and mental destitution, as by a stroke from an enchanter's wand, arose a most wonderful system of architecture. Temples, and towers, and palaces, embodying the loftiest speculations of human intellect in their tracery and design, and exhibiting the labour of cyclopean industry in the vastness of their dimensions.

Well, indeed, might that rude Arab, when he first reined his steed in the desert and bethought him to found a dynasty, spiritual and temporal, and proclaim himself a prophet of God,—well might he have thought, as he paused before the broken fragments of temples and cities that looked like the ruins of some celestial dynasty, that it might be practicable to cement his new spread fable with a bolder inventive, and proclaim to his followers the splendour of the pre-Adamite Caliphs —monarchs who singly reigned over the whole world.

But the Arab and his horse are swept away, and become dust: not so his creed. From his followers arose a species of literature as wonderful almost as those stupendous ruins in the wilderness.

The perfection of many of the arts and sciences among the Arabians and the Moors,—their knowledge of the mariner's compass, printing, and gunpowder, centuries before these inventions were exhibited in Europe, is a mystery yet unsolved, and to which we should incline a doubtful credence, were there not abundant evidences, at least on other topics, to prove that many of our modern arts and sciences were, among these nations, carried to a high degree of perfection.

Yet, long ere this, in one favoured spot of the world, poets, philosophers, and artists had risen, flourished, and passed away, leaving behind them, though

but the mere fragments of their works, records of the perfection of art and mental power, the excellence of which, through the lapse of two thousand years, is enhanced by the fruitless efforts of the noblest minds to equal it.

The productions of the poets, artists, and orators of Greece have become models for all time. But our present theme is with her philosophers. Deprived of that one ray of light, divine revelation, which must have fallen like dew upon their souls, how boldly, how nobly they battled with the fearful shades of ignorance and doubt, and how hardily they contested with those grim phantoms, Necessity and Fate, which met them at every turn, and which, in spite of mental and moral courage, and hope, and trust, derived from the beautiful analogies of nature, threw a veil of obscurity and doubt over the dead and the future, darkening with their shadows, however afar off, the brightest dreams of the philanthropist, and bidding him repress the holiest emotions of passion and of feeling, as a weakness unbecoming the stern ritual which his warfare against evil must in some degree have taught him.

But of these philosophers whom shall we select? Let us take Pythagoras, let us take Plato. The limits of this paper, however, preclude our giving, as we intended, a sketch of their characters and opinions. In the youth of the fresh world, in the spring time of that era of science and philosophy, they arose to minister thoughts of beauty, and eloquence, and truth, to the inquiring mind. With Plato, there are enshrined so many associations of gentleness and beauty, that heathen as he was, he was worthy in spirit of being a Christian!

Pythagoras was the elder philosopher by several Olympiads. Wonderful were the energies of this extraordinary man. To him after ages have not failed to attribute some of the grandest discoveries of human intellect. From his discoveries even the *divine* Plato learned his doctrine of immortality, and was enabled to give to the world a purer conception of the Deity. At an early age, Pythagoras became acquainted with poetry and music, eloquence and astronomy. At an early age,

he was a victorious competitor at the Olympiac games, and was crowned in the presence of the judges and his countrymen. Yet, though in the pride of youth and manly beauty, he tarried not to drink in with delicious delight that homage to genius which often, all that it requires, to the exclusion of more substantial meed, is the very atmosphere it would breathe, the oil that feeds the lamp, and without which it must die!

Pythagoras travelled to distant lands—to Persia and Chaldea, from the Magi of which he learned the art of divination, the interpreting of dreams, and astrology, that dream of dreams. Through barbarous nations he wandered; nay, even the very Thule itself was supposed not to be unvisited by him in his search for knowledge.

He suffered persecution, neglect, and scorn. He attempted to found a school of philosophy at Crotona; but the minds of men were as yet unprepared for the truths he taught. In vain did he endeavour to veil, by mysteries and symbols, from the prejudiced and vulgar minded, the principles he would have substantiated. The people rose against him, he was already doomed to martyrdom, his school was dissolved, and he was compelled to fly to Rhegium. He sought shelter of the Locrians: it was denied him: he fled on to Metapontum, he appealed to the sympathies of his fellow-men, the beings in whose cause his whole life had been a series of privations and of trials. He was repulsed with scorn. Who pitied then the hunted victim; who would not rather join in the pursuit, even though ignorant of the cause for which he was pursued? Pythagoras in despair took refuge in the temple of the Muses at Metapontum. *Their* shrine was a sanctuary for him from all save hunger; *there* was he suffered to starve to death.—Those beautiful muses!

Yes, a few years after this, when the philosopher's heart was cold, and his ashes scattered to the winds, men in crowds paid to him honours such as they bestowed upon their gods. Statues were erected to him; nay, his very house at Crotona was converted into a temple to Ceres. Men swore in his name, and appealed to him as to a divinity. Schools arose in every part of

the civilized world devoted to his disciples, and the Pythagorean principles, little as they are now known, formed one of the most widely disseminated creeds of the heathen world.

We would have spoken of Plato, but we have not space. We would have told how the philosopher, the descendant of Codrus, after having undergone a variety of vicissitudes, was sold as a slave by the tyrant Dionysius. How he again returned to the court at Syracuse, and was loaded with honours and distinctions, yet forgetting not his high calling as a philanthropist, in attempting to carry out the principles of his ideal republic, again encountered scorn, obloquy, and persecution. Peaceful, however, was the close of his life. He died at an advanced age in his native Athens. The grove and garden of that beautiful Academus where he had often discoursed divine philosophy afforded him a sepulchre. Statues and altars were erected to his memory, and the day of his birth was embalmed in festivals and songs.

And what, then, is the moral of all this, but that such men as Pythagoras and Plato, misguided and darkened as were their minds on many essential subjects, were prophetic intelligences preparing the way, and heralding the advent of One who was approaching to teach a sublimer truth and a more divine philosophy.

J. B.

DEATH PUNISHMENT FOR CRIME.

Often have we felt it a solemn duty to enter our public protest against the demoralizing and unchristian practice of making the common hangman the great conservator of public morals, the executor of national and legislative wisdom for the repression of crime. We had indulged the hope that the manifest utter inutility of such irrational proceedings, and means for uprooting iniquity, had so impressed itself on the public mind, that our country would have been spared the repetition of an act whose only tendency is to debase and brutalize the population which it is proposed thereby to

alarm and overawe. Melancholy facts, which have taken place in this and other portions of Great Britain during the past twelve months, have not only shown that reliance on the so often boasted enlightenment and civilization of our common country was reliance on a baseless foundation, but has also again and again demonstrated, if anything can demonstrate, the preposterous nature of such exhibitions of blood, and their grossly inhuman and immoral tendency. The crimes for which our unhappy fellow-creatures suffered this dire penalty of human law may have been, and in one instance certainly were, of the blackest dye,—foul and atrocious in their conception, and most flagitious and sanguinary in their execution. There may not have been the slightest palliation for the iniquity of their deeds, save in the pitiable ignorance and wretchedly demoralized condition of great portions of the people:—deep-seated and prolific sources these both of individual and of national degradation and misery, which public executions may tend to strengthen and to indurate, but which they cannot, by possibility, remove and uproot. To destroy these crying evils, engendered by the inattention of government—of society—to its first and plainest duties, far other legislation than this is indispensable. The hearts of the people have been brutalized, and their moral affections perverted, for centuries, by military array, the death-volley, the gibbet, the cat-o'-nine-tails, the pillory, and the out-pouring of human blood like water at the dictation of the law, or caprice of their rulers. Perseverance in such means of extirpating crime is as useless as it is pernicious; more especially is it so if, contemporaneously, universal efforts are not put forth to enlighten the minds of the millions, and to uplift and better their temporal condition. Above all, it is so if, along with the condemnation of men to an infamous death, the officers of justice hold forth doctrines to their acceptance and reliance alien alike to the mental and moral constitution of man, and to the foundation principles of the morality of Christ. If the gallows be in truth the stepping-place to heaven, and a fortnight's preparation, when the power and opportunity of committing

crime are taken away, be in reality sufficient to ensure the joys of eternity, a blow is inflicted on perseverance in well-doing, on a life devoted to personal goodness and Christian righteousness, which no solemnity of parade, no burnishing of arms, no complicated apparatus for ensuring the death of infamy, can possibly retrieve. The infamy of the temporal punishment is swallowed up in the contemplation of the eternal glory which awaits the criminal. Earth, with glaring inconsistency, snaps the cords of life of the individual, to whom the everlasting portals of heaven are opened to welcome among its saints, and Religion is prostituted and debased to the dust in becoming the pander to the immoral tragedy.

The judge in passing sentence affirms, "There is yet time and space for repentance, and for the spirit of Almighty God to work out salvation even for you, through the merits of our Lord and Saviour Jesus Christ. I beseech you, then, to look to him for salvation, and to seek for it only through the blood of Jesus Christ." Yes, blood! blood is the burden of the whole story; blood guiltiness brought the criminal to the trial: the shedding of his own is to expiate his crime against the murdered, and society his avengers; and the blood of Jesus is to wash the whole from his stained and guilty soul. If this be true, what necessity is there for a virtuous life? Keeping the commandments is no longer a pre-requisite to the bliss of eternity; profession of faith in the dying hour is the panacea for every atrocity. Murder, and profess faith in "the blood of Jesus Christ," and you are saved. If this be Christianity, we have read the gospels wrongly. If this be Christianity, holy and devoted men have toiled and suffered vainly. Benevolence, piety, holiness, ye are counterfeits: faith, faith is the one thing needful.

On this point, too, the directions of the judge are often followed up by the priest. The Lord's Supper is administered to the malefactor, as the sign and seal of salvation; and human justice then deprives him of life, that divine grace may receive him to glory.

The multitudinous throng who usually crowd this Aceldama, excited by that morbid curiosity which is ever

the evidence of ill-regulated moral affections—what to them is the effect of this exhibition? One of moral power, of religious motive, of holy incentive to daily, hourly perseverance in well-doing? Quite the contrary. Neither the expressions nor actions of the assembled thousands usually belie the miserable consequences to be expected from such unchristian spectacles. Property recklessly destroyed in scrambles for places to look on the fearful sight, drunkenness, debauchery of every description, obscenity, gasconade, riot, are the common accompaniment and practical commentary on the moral inefficacy of the sanguinary proceedings.

Of the thirty thousand spectators supposed to have been present at the late execution in Edinburgh, what proportion came there from desire of improvement, reverence of justice, abhorrence of the crime of bloodshedding, for which the criminal suffered? Home and home's duties were neglected, deserted, that mothers might stand for hours in order to gape and gaze at length on the momentary death-struggle of a fellow-being; the pitiable, fearful spectacle of the hangman's cord destroying life at the command of men, who did not, could not impart it, and whom the only Lord and Giver of life had not invested with the power of its destruction. Men and boys, and girls and women, gathered from closes, and dens, and cellars, and hovels of filthiness, to scent for an instant the air tainted by human blood, and then to return to wallow midst the misery, the physical and moral uncleanness, and idleness, and degradation, by which crimes are nurtured and perpetuated. Meantime, ignorance is as rife; poverty and wretchedness in all their squalidness continue; the hovels and haunts of idleness, drunkenness, and want are uncleansed; the pestilence of brutality, revenge, and vice walk even at noon-day; blood has been shed on the roadside and expiated on the scaffold, and the causes which led to the crime continue in unmitigated force to train up other victims of violated human law, till men—Christian men—the followers and disciples of that Saviour who came to seek and to save—shall arouse themselves to a practical consciousness of their duties to man, to Jesus, and to God, and the sacred image of their

Maker shall cease to be marred and desecrated by the hangman's hands, or by the ignorance, demoralization, and ferocity, the lack of Christian principle and affection, which lead to their unhallowed employment.

ON THE FINAL RESTORATION AND HAPPY REINSTATEMENT OF THE JEWS IN PALESTINE.

An enquiry relative to the restoration of the Jews and the whole Israelitish people, from their present dispersion among many other nations to their ancient country, and to the ample and lasting enjoyment of their privileges as the chosen people of God, extends itself into very interesting considerations concerning the affairs and prospects of the world at large. The future, indeed, is in general but very imperfectly disclosed to us. Even prophecy, as it relates to events yet future, may be compared to a light shining in a place generally dark, exhibiting but an indistinct view of most of the objects, while some of the stronger rays fall on the more prominent among them. Of these prominent objects, none, however, appear more conspicuous, in the ancient Hebrew prophecies, than those *glorious* events connected with the final restoration of the Hebrews from their present dispersed, and in many respects afflicted, persecuted, and degraded situation among other nations, and under governments with whom their principles have little accordance, to security, prosperity, and independence in their original land, and from a state of unbelief and rebellion against their Messiah, to a cordial submission to his rightful authority. It is true that some of the prophecies applying to that nation appear to have rather a general view to their different captivities and restorations, in consequence of their disobedience and returning obedience, and that some point out very distinctly the captivity of the ten tribes, and the two tribes of Judah and Benjamin respectively, with the return and reinstatement of the latter from Babylon, which was so distinctly fulfilled within the appointed time of seventy years; but the contents of many of those which may

have a more immediate reference to those events, show that their full accomplishment was reserved, first, for the far more lengthened and extensive captivity and dispersion, and the yet future restoration both of the two and the ten tribes from that dispersion,—the former at least, through a large portion of the habitable world. See Jer. xxx.; also, Lev. xxvi.

Two leading particulars in those prophecies seem to determine their application to events yet future:—1st, That the Jews shall be brought out of all countries whither they had been dispersed, and dwell safely under a righteous branch of David,—a king who shall reign and prosper, and shall execute judgment and justice in the earth. (See Jer. xxiii. 5–8, and xxxiii. 15, 16.) And, 2d, That their restoration to the divine favour, and to happiness in their own country, constantly forms the *concluding* subject of the predictions respecting them; and, notwithstanding their last dispersion has already reached to a period of more than seventeen centuries, and been attended with countless calamities, the burden of prophecy is, that "Jehovah hideth his face from them for a little time, but will ultimately visit them with everlasting mercies." Isaiah liv. 7, 8, 9, 10, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills shall be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah that hath mercy on thee." Ch. li. 22, "Thus saith the Lord Jehovah, and thy God that pleadeth the cause of his people, Behold I take out of thine hand the cup of trembling, even the dregs of the cup of my fury: *thou shalt no more drink it again.*" And, verse 11, "The redeemed of Jehovah shall return, and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain

gladness and joy, and sorrow and mourning shall flee away."

Now, so far are the Jews, as a nation to whom these promises (see ch. li. 2, 4) are addressed, from having experienced such a complete deliverance and perpetual safety, prosperity, and happiness, that the very reverse has been their allotment for many ages. An illustrious branch of the house of David has indeed appeared, and has held out to them the promise of salvation—of everlasting happiness—on the condition of their acknowledging and submitting to his mild and peaceful dominion; but as they rejected and cruelly destroyed him, their last most calamitous captivity and dispersion has been the consequence. In this condition they still remain,—the two tribes whom he immediately addressed continuing a distinct people, though everywhere dispersed, and maintaining that strict adherence to the unity of God and the Mosaic law, to which they have uniformly conformed since their restoration from their Babylonish captivity. Their situation is precisely the reverse of that which is constantly held forth to them in those ancient prophecies, which they continue to hold in the highest estimation, and on which they still rest their unshaken confidence of final deliverance, prosperity, and happiness, under an illustrious branch of the house of David, but whose person and true character they have hitherto failed to discover, and whose pretensions they have continued to deny, and have consequently remained in a state of exclusion from the promised mercy and favour.

Nevertheless, their present circumstances are not only most extraordinary in themselves, and a remarkable accomplishment of other distinct predictions,* but

* Particularly that of their Messiah himself, Matt. xxiii. 31-39, ending with the words, "Behold your house is left unto you desolate; for I say unto you, ye shall not see me henceforth till ye shall say, Blessed be he that cometh in the name of the Lord." And Luke xxi. 24, 25, "They shall fall by the edge of the sword, and shall be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,"—so strikingly accomplished by the successive despotisms of the Romans, Saracens, and Turks, while not a power assuming either the Jewish or Christian name, not-

appear evidently preparatory to their return, conversion, and happiness, by means of the establishment, spread, and influence of the Messiah's kingdom. "They seem," as was observed by Dr Hartley, "reserved by Providence for some such signal favour, after they have suffered the due chastisement." "While," as he adds, "they are to be found in all the countries of the known world, they have no inheritance in any country. Their possessions are chiefly money and jewels. They may, therefore, transport themselves with the greater ease to *Palestine*. They carry on a correspondence with each other throughout the whole world, and consequently must both know when circumstances favour their return, and be able to concert measures, one with another, concerning it. A great part of them speak and write the *Rabbinical Hebrew*, as well as that of the country where they reside. They are, therefore, as far as relates to themselves, actually possessed of a universal language and character, which is a circumstance that may facilitate their return beyond what can well be imagined."

As Christianity becomes purified from its corruptions, and the One God, and His Messiah, a man of the race of David, by the male as well as female descent, are distinctly known and acknowledged, there is reason to conclude that its advocates will set a juster estimate on the character and expectations of the Jews; venerating them as the faithful preservers of the Divine Unity, and as entertaining, in several respects, juster ideas concerning the Messiah and the blessings to be anticipated under his government, than the general body who bear the Christian name have done for many ages. While both parties have erred in different ways,—the Christian by overlooking much that really appertains to his office as the great "king of kings," and affecting to elevate him to an equality with the God from whom he received his great commission, and by whom he is actually elevated to immortal blessedness; and the Jew by mistaking his true character and the means of effect-

withstanding their most strenuous efforts to secure its possession, have ever eventually succeeded.

ing his conquests. It will be perceived that as the era is approaching when "the meek shall inherit the earth," so there is more of truth in the Jewish expectations respecting temporal and national blessings to be enjoyed by them, and by the world at large through their instrumentality, than has been commonly admitted. Had it been agreeable to the divine appointment that the Jews as a nation should have received the Messiah on his first appearance, instead of causing him to be crucified, and generally persisting in an approbation of this measure, they would probably have then remained in their own country in great safety and prosperity, have been protected from foreign enemies, and proved a fountain of blessings to all who truly acknowledge Jesus, and submit to his authority. It was in consequence of their destroying him and wholly rejecting his pretensions, that it became necessary that he should be raised from the dead and removed from all immediate intercourse with them, and through them with mankind in general. He, however, gave various intimations that he would again appear among them when they should be prepared to acknowledge his authority. This intimation he gave to the nation in general, in the passage above quoted; to his disciples in the words, "I will no more drink of the fruit of the vine, *till I drink it new with you in my Father's kingdom.*" That he would literally return from heaven they were assured by angels declaring "that the *same Jesus shall so come in like manner as ye have seen him go into heaven*," the time of which was stated by Peter to be that of "the restitution of all things, which God had spoken of by the mouth of all his prophets from the first."

When Christians come to compare these plain predictions with those numerous ones referred to by the apostle in the Hebrew writings, respecting the final and permanent return of the Jews to their ancient country and their exalted excellence of character,* in the participation of blessings declared to be "everlasting," their city and government forming the great moun-

* Isaiah, lx. 21, and lix. 20, 21; Zech. viii. 7, 8, clearly pointing to a period yet future; Mic. vii. 18, 19.

tain on which the Lord's house shall be established on the top of the other mountains,* or seats of authority in the world, to which all nations shall flow as the fountain of divine instruction; when further they consider that the whole personal ministry of Jesus was confined to the Jewish nation, and that if he had then been received by them in his true capacity, he would, as he earnestly desired and endeavoured to do, have gathered them under his protection, "even as a hen gathereth her chickens under her wings;" and that it was in consequence of their rejecting that protection that their temple and polity was destroyed, their principal city and country laid waste, and themselves led captive and dispersed; and further, that they are still preserved as a distinct people through so many successive ages, every where offering their sole devotions to the Universal Creator, "the only living and true God," and watching with their utmost vigilance the fidelity of the ancient records of His revealed will; when, also, it is considered that they are prevented from acknowledging Jesus and embracing his cause as the true Messiah, only from that national error which their ancestors have transmitted down to them concerning his office and character—an error which must have been fostered by the gross corruptions which have prevailed among his professed followers; when all these things are brought under the view of true Christians, they must anticipate a far more favourable turn to the affairs of those lineal descendants of the great "father of the faithful," than has hitherto been their allotment.

Since the promised safety, prosperity, and happiness of the Jews, together with their exalted piety and general excellence of character, are so intimately connected with their return to Palestine, it evidently appears that what are termed temporal blessings, or such as our earth is capable of affording, have a more extensive connection with human happiness than professing Christians seem generally to have imagined. The candid Christian may see that, if the Jew has been

* Isaiah, ii. 2–5, and Mic. iv. 1–4. Justice to the subject requires numerous extracts from the prophets.

too earthly and sordid in his conceptions concerning the divine blessings on obedience, his Christian brethren, on the other hand, have erred in no slight degrees by the visionary notions they have formed concerning their spiritual nature, and their confinement to the invisible world alone. He will probably discover that the kingdom of Jesus, though destined to conquer only by the sword of his mouth and the brightness of its approaches, its proper effects consisting in enlightening the minds and ameliorating the hearts of men, yet that, under the superintending providence of God, all subordinate kingdoms must disappear before its advances, and the wisdom of both people and their rulers will consist in cultivating all such dispositions, and adopting all such measures as will operate in forwarding this object.

HOMO.

(*To be concluded in our next.*)

MISCELLANIES.

IN consequence of the establishment of "THE INQUIRER" newspaper, some little variation in the contents of our Magazine has been rendered necessary, so far as the *Monthly Record* of intelligence respecting the proceedings of our denomination is concerned. Whilst we willingly leave the lengthened details of public meetings to this weekly channel of communication, we do not think it advisable to abandon altogether the notice of interesting public occurrences, more especially such as are kindly forwarded to us.

Our readers have long been familiar with the pages of "*The Christian Examiner*," in which so many of the admirable essays of the venerated Channing originally appeared. We have also frequently reprinted articles of interest and value from "*The Monthly Miscellany.*" Both these publications were issued in Boston, U.S., the one giving six numbers, and the other twelve in the year. With the commencement of 1844, they have been combined, under the title of "The Christian Examiner and Religious Miscellany." The work is now conducted under the joint editorship of Rev. Dr Lamson and Rev. Dr Gan-

nett, and is to be published every second month. Two numbers are in our possession—January and March. The high character of the work is ably sustained, and a more popular and practical caste has been given to it. We trust it will meet with the circulation its merits deserve.

Brixton, Surrey, Unitarian Sunday and Day School.—This is an interesting illustration and example of the good effects produced by Christian zeal, union, and perseverance. In 1842, the excellent minister (Rev. A. M. Walker) and a few ladies of the congregation, having ascertained the melancholy fact that a large proportion of the children of the poor in that district attended no school of any description, proposed to the Chapel Committee the establishment of a Sunday School, in connection with the congregation. Much doubt was entertained as to the success of such an experiment, but the trial was made. The school was opened the first Sunday of December 1842, when but three children made their appearance. Nothing daunted by this day of small things, the friends of education persevered, and other pupils gathered round them. The adherents of the Established Church became alarmed at the popularity of what they coarsely denominated "the Infidel School," and threats were freely uttered in the cottages of the poor to deter parents from sending their children thither. These intolerant threats led the Unitarians to establish a day-school, in addition to their Sabbath institution. A school-room has been built, capable of accommodating a hundred children, and was opened in January of the present year. On the 22d February, an interesting meeting of the children, their parents, and the friends of these educational labours, was held in the school-room, and an instructive and happy evening was passed. To all we say, go and do likewise; labour in faith, and hope, and love, and good cannot but result.

Montreal, Canada.—The friends of Unitarian Christianity in this important and increasing city have been for a long time anxious for the establishment of a religious society, in which they could unite in the worship of the One God and Father of all through Jesus Christ. Various occasional efforts have been made for the accomplishment of this very desirable purpose, which from many extraneous causes had proved unsuccessful. The chief difficulty was the want of a zealous, devoted resident minister. Happily that want has now been supplied. In November last, the Rev. John Cordiner, of the Remonstrant Presbytery of

Bangor, Ireland, began his ministerial labours as pastor of the Montreal congregation, and is labouring indefatigably. The temporary place of worship occupied by the society is small and inconvenient, but a very eligible site has been obtained for the erection of a church, and nearly a thousand pounds been contributed. "The Bible Christian," a religious paper, devoted to the elucidation and defence of Unitarian Christianity, is issued monthly by the Committee of the Montreal Unitarian Society. The first number was published in January, and the three numbers we have received and gratefully acknowledge, are admirably arranged, and contain excellent matter. Heartily do we wish success to the efforts of our brethren. Most important is the sphere of usefulness in which they are called to labour. Gladly do we comply with the request of the Montreal congregation, and offer to receive contributions towards the erection of their church, from any of our friends in Scotland or England, who may feel disposed to aid the very meritorious exertions of this infant society.

Joseph Barker of Newcastle.—This single-minded, true-hearted disciple of Christ, whose expulsion from the Methodist New Connection has only opened to his untiring Christian zeal a wider field of usefulness, and whose talents, habits, principles, manners, and affections admirably qualify him as the missionary of Christianity to the people, is pursuing his good work of evangelical reform with the ardour and perseverance its hallowed and beneficent object so urgently claims and deserves. Pulpit and press are in constant employment by him for the furtherance of the enlightenment, the moral and spiritual welfare of the masses. Chapel and wayside, market-place and square, are to him equally eligible, so that souls may be won from error and sinfulness, and brought under the power and purity of the Cross. He has projected and is carrying out, by means of his own printing-press, an edition of the works of William Ellery Channing, which will place them within the reach of thousands, to whom they will be as manna from heaven. The type is clear and good, and the work is publishing in weekly numbers and quarterly volumes.

Our excellent friend and brother, in addition to many single tracts, is sending forth monthly an interesting periodical named "The Christian." In the first number, under the head of "A few Great Principles," it is stated, "A Christian is one who believes that Jesus is the Christ —the Messiah; and who, under the influence of such

faith, places himself under Christ's instruction and government. In other words, a Christian is one who believes that Jesus is the person appointed by God to be the Teacher, the Governor, and the Saviour of mankind, and who, under the influence of such belief, places himself under Christ, that he may learn and do God's will, and so obtain the blessings of salvation.

"A man cannot be a Christian without faith in Jesus as the Christ, nor can a man be a Christian unless his faith lead him to give himself up to Christ, to be taught and ruled by him; but every one who *does* believe in Jesus as the Christ, and gives himself up to him to be taught and ruled by him, is a Christian."

Sustained, and strengthened, and prompted by the faith, hope, and charity of the gospel, may this workman, who needeth not to be ashamed, continue his labours of love, and the blessing of God through Christ Jesus speed him on his way.

Portsmouth, High Street Chapel Congregational Meeting.—Friday, April 5, four hundred and seventy-five of the attendants and friends of this worshipping society joined in a social repast. Others came in after tea. The Rev. J. Fullagar of Chichester presided. Mr Good read the congregational report, which testified that, within the recollection of the oldest member, the society had never been in so flourishing a state as at present. In the course of the evening, the meeting was addressed by the chairman, the Revds. E. Kell, M. A., and M. Davison of the Isle of Wight, and H. Hawkes, B. A., the minister of the congregation, as also by Messrs Pinnock of Newport, and Jeffrey, Sheppard, and other gentlemen, with Captain Morgan, R. N. of Portsmouth. Many persons of other Christian denominations were present; and the chapel choir "discoursed most eloquent music." On the Thursday evening, the Rev. E. Kell conducted the service of the Lord's supper in the chapel—this Portsmouth congregation having adopted the practice of celebrating this important ordinance on the anniversary of its institution, as well as on their usual stated occasions.

Glasgow Christian Unitarian Chapel.—On Monday evening, March 4, the usual *quarterly* meeting of the members of this congregation was held in the chapel. Little or no effort had been made to bring together those attached to the principles of Christianity; many who had absented themselves from the chapel prior or subsequently to the

publication of the pamphlet on "Religious Union with Intellectual Freedom," were not cognisant of the meeting; whilst others, from various motives, declined attending or voting on this occasion: and several of the most earnest friends and supporters of the chapel in bygone years had resigned membership months previously, assembling for Christian worship in a hall South Portland Street. On the contrary, diligent canvass had been made for votes in opposition to the expected motion; and even subsequently to the publication of the Letter whose title we have given, several persons, whose votes could be relied on for that purpose, had been elected members in the usual form by the Committee. Mr Taylor was present, and addressed the meeting. In attempting to read extracts from private letters from Unitarian ministers in England, affirmed to be in favour of his views and conduct, in retaining possession of the pulpit, and declining either to name their authors or read the entire communications, he was stopped by the chairman, and retired, after stating he should hold the meeting responsible for any adverse vote. The motion that Mr Taylor should be requested to resign, was met by one of approval of his proceedings,—*thirty-one* voting for the amendment, and *thirty-four* for the motion. Two *proxy* votes in favour of the former, on being tendered, were rejected. A Committee was appointed to communicate the result to the minister, and the meeting adjourned to the following Friday night to receive his reply.

Friday evening, March 8, the adjourned meeting took place, Mr Taylor's letter of refusal having been left late the same afternoon with the convener of the special committee. Mr Taylor was again present. A fruitless attempt having been made to displace the chairman of the previous meeting, and Mr Taylor's reply being read, a motion was proposed to rescind the congregational resolution of Monday evening. It was met by an amendment, that a committee be appointed to carry out that resolution by such proceedings as might be necessary. Previously to taking the vote, it having been stated that many who were present on Monday night had retired before the adjourned meeting had been resolved on, and were ignorant of that adjournment, whilst the supporters, real or presumed, of Mr Taylor had been urged by circular to be punctual in attendance, the parties withdrew their motion for rescinding the former resolution, and seconded the amendment for carrying it into execution, on the condition of being allowed the nomination of half the committee. The joint committee was resolved on and appointed, and the meet-

ing of the members of congregation adjourned to Monday, March 18.

In the interim, the committee assembled, and the proposal was made, that on Mr Taylor's immediately relinquishing the pulpit, he be paid £125, the amount which would have been due to him had he continued minister, according to his engagement, till the expiration of September, provided his adherents would contribute one-half of the amount. This was rejected, and another meeting suggested, to be held after consultation with Mr Taylor. At this meeting it was proposed by Mr Taylor's supporters, and with his sanction, that on being paid £150 by the congregation remaining in the chapel, he would retire. It was agreed to recommend this proposition to the congregational meeting on the 18th March.

Accordingly, at the meeting of members of the congregation held in the chapel on Monday evening, March 18, it was proposed by the mover of the original resolution for Mr Taylor's retirement, and seconded by one of his supporters, that on condition of his immediately retiring from the pulpit, the congregation pay him £150. An amendment was proposed, that Mr T. should preach till September,—7 voting for this, and 88 for the motion. The following Thursday, the money was paid, and the chapel closed.

In the course of the following week, the subjoined circular was industriously circulated amongst the congregation :—

"*Prospectus of a Society for the Worship of Almighty God, and the Practice of Virtue.*

"The great fault of professedly religious societies is their sectarianism. They demand such an agreement of opinion on subjects not necessary to religious and moral feeling, as to exclude from their precincts many most devout, benevolent, conscientious, and thoughtful men.

"It is proposed to establish a society which shall not be chargeable with this,—such society to be founded on the principle that nothing is *essential* for public religious union except the desire to reverence the same Object of worship, the One God of the universe, and to cultivate moral excellence.

"This alone shall be deemed essential to the constitution of the society. Differences of opinion on other matters, as on the origin, nature, and doctrines of Christianity, shall not be considered as committing any one member to the opinions of any other member.

" The minister or religious instructor of the Society, so long as he continues a religious teacher, and respects the unsectarian basis of the Society, shall have perfect liberty to discuss and treat all topics which he may consider advantageous to religious, moral, and social improvement.

" Mr Taylor, late minister of the Unitarian Congregation assembling in Union Street Chapel, is expected to conduct the religious services of the society.

" A meeting of persons friendly to those objects will be held shortly, of which due notice will be given by circular. Before such meeting, it is desirable that those who are favourable to the objects specified should make known their opinions, and signify their support, either to some known friend of the cause, or to Mr Andrew L. Knox, 10 St Vincent Place."

Sunday, April 21, the chapel was re-opened for the worship of the One God the Father, in the name of the Lord Jesus Christ, the religious services being conducted by the Rev. George Harris, morning and afternoon. Large audiences were present on both occasions, the chapel being each time well filled. Mr Harris preached in the morning from 1 Cor. viii. 6, on the nature and perfections of the Divine Intelligence, and the nature and capacities of man, as presumptive of the intervention of God our Father for the moral education, instruction, peace, virtue, and happiness of his children, and that that intervention was especially made manifest in the divinely attested revelation by Jesus the Christ. In the afternoon, the subject was the moral and spiritual power of the Cross of Christ, Galatians, vi. 14. The religious services of the chapel have since been conducted by the Rev. James Forrest, M. A. The congregation, though considerably injured and impaired by recent occurrences, bate not a jot of heart and hope for the future. If fortunate enough to obtain the services of a devoted, energetic, faithful servant of Christ, a wide field of religious usefulness is open for cultivation. May they be successful in their efforts.

The Herald, Glasgow newspaper, of April 22, contained the following announcement. " Public worship.—Religious and moral instruction conducted on truly liberal and charitable principles has long been a want felt by different minds. In some measure to supply this want, Mr Taylor, late minister of the Unitarian Chapel Union Street, will open, for religious worship, a hall, No. 43 west side of Montrose Street, corner of George Street, on Sunday, the 28th instant. Service to commence at half-past 11 o'clock. 20th April 1844."

THE

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Martyria;

OR

EARLY UNITARIAN TIMES.

BY

REV. WILLIAM MOUNTFORD, M. A.

CHAPTER III.

To church-decrees, your articles require
Submission mollified, if not entire.
Homage denied, to censure you proceed;
But when Curtana will not do the deed,
You lay that pointless clergy-weapon by,
And to the laws, your sword of justice, fly.
Now this your sects the more unkindly take,
(Those prying varlets hit the blots you make,)
Because some ancient friends of yours declare,
Your only rule of faith the Scriptures are;
Interpreted by men of judgment sound,
Which every sect will for themselves expound;
Nor think less reverence to their doctors due
For sound interpretation than to you.

DRYDEN.

WHEN Sir Francis Farel's boat arrived at Harborne House, Master Willoughby Brandon was standing upon the bank of the river, having just accompanied his maternal cousin, Sir Marmaduke, to his wherry. Master Brandon welcomed Sir Francis with much and exceedingly tender show of friendship.

Sir Marmaduke Nelson waved his hand from his wherry, and exclaimed, "A pleasant meeting to you two friends! Cousin Willoughby, fare thee well!"

Sir Marmaduke was tall, rather thin, and of a dark

complexion. He was fifty years of age. His apparel was costly, and arranged with scrupulous care. His movements were slightly formal; and his temper was imperturbably cool. He was possessed of indefatigable activity; but the expression of his eye betokened indecision of character. He was a member of the king's privy council, which also he had been during the preceding reign. As a courtier, he was eminent both in art and success. He had profited very largely by ecclesiastical confiscations; but had been unable to possess himself of any other office than that of a privy-counsellor. At different times, several high offices had been within his reach; but some scruple or other had always deterred him from possession. It was not that his sense, either of honour or right, was very strong, or that he commonly regarded it much; but, in the presence of a very coveted object, it seemed as though the excitement of desire, together with his other faculties, awoke up his conscience also to spasmodic, and, for him, unnatural action. His intimacies were not very warm. He himself never relied on the good-will of any one, servant, colleague, or relative. He disbelieved disinterestedness. He was not deficient in gratitude, though he esteemed it a weakness. It was a feeling which he strove to stifle in his heart, even at the very instant when he was repaying to another good offices, and munificently, as he sometimes did. Deference in any matter to the prior claims of a friend, was a principle which Sir Marmaduke would almost any time have derided as idiotic and incredible. Yet, twice had he himself been diverted from an eager pursuit by sudden, but, as he still thought, unseasonable scrupulousness, as to the rights of friendship. It was said of him that he had chosen the evil profession of courtier, not so much for the attainment of power, as to surprise spectators with the little defilement which he took. But they who thought so, little knew the repentance which vexed him for every one of his lost opportunities, whether fair or treacherous. Sir Marmaduke was thoroughly acquainted with the principles, temper, and private affairs of all the attendants at court, and of all the persons in the city whom he could discover to be, in any way or time,

likely to influence the affairs of the state. It was a congenial amusement with him and business, to devise counter-plots against every conceivable assault upon himself. He was ever furnishing his armoury with the means of mischief. There was not one of his colleagues under whom he had not contrived a mine that might be sprung at an hour's warning; yet none of them had he ever injured. There were several who knew that there had been seasons during which they had been helplessly in Sir Marmaduke's power; yet these same persons were not afraid of resisting Sir Marmaduke, even when he was warm in a cause, for they presumed upon his indecision. There had been a few instances in his career, however, in which he had evinced unexpected determination, and showed publicly that it was only resolution was wanted to qualify him for the highest honours.

This evening, there was a meeting of the privy-council, with certain churchmen present. Sir Marmaduke purposely arrived two hours later than the appointed time, and professed great grief at having mistaken the hour; but, in himself, he was hopeful that a certain business had been disposed of in his absence, which, indeed, was the case.

When Sir Marmaduke was seated, the Duke of Somerset addressed the Archbishop Cranmer, and said,—"And now, your Grace, having decided on measures satisfactory to yourself and the interests of Holy Church, will you edify the Council with those articles of inquiry to which you have several times referred, and which it is everywhere reported have been so efficacious in your Grace's late visitation of your diocese?"

The Archbishop selected a paper from among the documents which lay upon the table before him, and gave it to his Grace of Somerset; who, inspecting the paper, exclaimed,—"Seventy! Eighty-five, eighty-six! Sir Thomas, will you read us this paper as briefly as you can? An article here and there will suffice to indicate the manner of his Grace's extraordinary success."

Sir Thomas Smith then read as follows:—"Concerning the priests—Whether they preach four times a year against the usurped power of the Bishop of Rome, and

in behalf of the King's power and authority within his own realms?

"Whether they have destroyed and taken away out of the churches all images and shrines, tables, candlesticks, trindals, or rolls of wax, and all other monuments of feigned miracles, idolatry, and superstition; and whether they move their parishioners to do the same in their own houses?

"Whether they preach God's word, once at least in a quarter; and whether, then, they exhort their parishioners to works commanded by Scripture, and not to works devised by men's fancies, as wearing and praying upon beads and such like?

"Whether they plainly recite the Lord's Prayer, the Creed, and the Ten Commandments, in English, immediately after the gospel, as often as there is no sermon?

"Whether learned curates are procured by such as are absent from their benefices?

"Whether they have the whole Bible of the largest volume in every church, and Erasmus' paraphrase in English?

"Whether they reside upon their benefices, and keep hospitality?

"Whether they find a scholar in the universities or some grammar-school, as is incumbent on all such priests as have a hundred pounds a year?

"Concerning the laity—Inquiry to be made concerning the hinderers of the word of God, read in English, or preached sincerely.

"Concerning such as go out of church in time of Litany, or common-prayer, or sermon.

"Concerning such as abuse the ceremonies, cast holy-water upon their beds, bear about them holy-bread, or keep private holy-days, as taylors, bakers, brewers, smiths, shoemakers do.

"Concerning communing and jangling in the church at the time of reading the common-prayer, or homilies, or when there is preaching.

"Concerning maintenance of error and heresy.

"Concerning such as are common brawlers, slanderers; such as use charms, sorceries, enchantments, and

witchcraft; and such as contemn their own parish church and go elsewhere.

"Concerning such as abuse priests and ministers.

"Concerning such as contemn married priests, and refuse to receive the communion and other sacraments at their hands.

"Concerning such as keep, in their own houses, undefaced images, pictures, paintings, or monuments of feigned miracles."

"Marvellously acute!" the Duke of Somerset exclaimed. "Were every other diocese harrowed like that of Canterbury, the church would be freed very soon from the noxious weeds which do now exhaust and choke her soil."

"By my troth," said Lord Ferries, "I have heard it said in a company of reformed doctors, that there hath been no heresy in Kent these last two years, and not much filthiness, but his Grace hath searched it out, and constrained himself to be familiar therewith."

These words the Archbishop affected not to hear, and said, "Sir Marmaduke, there hath been under consideration a memorial of one Roger Ascham, a master of arts, and resident of the University of Cambridge, requesting permission to eat flesh upon fast-days, alleging an exceeding weakness in his stomach. Sir Edward Cheke, also, hath indited a letter commending Master Ascham for his scholarship and marvellous parts, which, indeed, I myself can attest are hugely well reported."

"Is your Lordship acquainted with him?" inquired Dr Tonstal.

"I know him to be a zealous favourer of the new learning," the Archbishop replied. "I have now discovered the letter in which Master Ascham soliciteth my interest with your Lordships in behalf of his petition. He saith, 'that it is not to pamper his flesh, nor out of an affectation of doing that which is unusual, or against common custom, but only for the preserving his health, and that he may the more freely pursue his studies;—that the air of Cambridge is naturally cold and moist, and so the fish-diet the more unwholesome;—that the Egyptian priests, from whom originally issued all kinds of learning and arts, religiously bound them-

selves to abstain for ever from all eating of fish ; no doubt for this only cause, lest the excellence and fiery energy of their genius should be quenched by any cold juice, such as the eating of fish doth engender ;—that it is somewhat unjust, when so many kinds of superstition have flowed from the Egyptians, through the Greeks, the Romans, and the sink of popery to our time, that that single counsel and remedy of those most learned men, enjoined for the enlarging and spreading of learning, should be debarred us to follow ; and that by such as are either unlearned themselves, or superstitious men, whereby the best wits receive so great prejudice and damage ;—that it is well known how unwholesome and unfit all eating of fish is in the spring-time ;—that if he obtain this favour, he will use it without giving offence, or making any common speech of it, with quietness and silence, with abstinence and thanksgiving.' I entreat your merciful consideration for Master Ascham."

" My Lords," said Sir Marmaduke, " Master Ascham hath been rumoured as about to become tutor to my Lady Jane Grey ; and, I doubt not, is most highly esteemed by his Grace of Suffolk. You shall do rightly to command your secretary, to assure Master Ascham of your gracious permission in the matter of his suit."

Then Sir Thomas Smith, the secretary, said, " It is agreed that Master Roger Ascham may have the grace which he hath craved. Yet he shall certainly repent it ; for among the dwellers of the University he shall be the envy of the one portion, and the scandal of the remainder."

" There is no rebellion like that of the belly," Lord Ferries remarked. " So great a scholar as Master Ascham should have been aware of rousing men's stomachs against him ; especially as he doth seem to locate the soul therein, rather than in the heart—a very ancient notion as I have heard."

His Grace was pleased at obtaining this dietary concession, although in such matters of discipline he was usually very strict. The date of the letter which the Archbishop read, showed that he had deferred the application some months. Either to compensate Master

Ascham for the delay, or else out of consideration for an academic's poverty, his Grace was afterwards at all the trouble and charges of procuring the king's license for Master Ascham, and of himself transmitting it to Dr Tayler, the Master of Roger Ascham's college.

Addressing the Duke of Somerset, Lord Ferries said, "I was absent at the time when your Grace mentioned the affair of the Protestant Walloons and Frenchmen. Great profit will accrue to the kingdom from their craft, if it be diligently fostered. Considering the growth of our navy, and of enterprise among our merchants, it is not unreasonable to think, with the help of these Walloons, that sometime the commons of England may be as famous weavers as the Flemings. I hear these Walloons want for shops and houses the grant of some old dissolved abbey."

"I have offered," answered the Duke, "to settle them at Glastenbury—to provide them houses suitable for their work and their families—to allot each of them as much land as will serve for the pasturage of two cows throughout the year—to supply them with money for the purchase of wool—and to procure them English assistants in their spinning and other works belonging to their trade; so that, I trust, his majesty's subjects shall soon be abundantly supplied with kersies and such like wares, and not need to enrich the foreigners with their gold."

"I trust, under God," the Archbishop said, "that this influx of godly persecuted shall not only redound to the hospitality of England, but also to its wealth and glory, in such manner, as hath never yet been witnessed. I have been advised by Master John à Lasco of his purpose to voyage hither from Embden next week, on the business concerning which he latterly wrote to his Grace, of providing a suitable settlement for his congregation, most of the members of which are very expert in their mystery, the which is but little understood in this country, and very clumsily practised. I have examined that district of Southwark, which his Grace hath suggested for their occupation, and esteem it very convenient. The church of St Augustine might be granted them for their use, and for that of their pas-

tor, John à Lasco, a Polish nobleman, as we all know, and a well learned men, having been an intimate of Erasmus, and now possessed of his library—an incomparable treasure, which will advantage English learning no little. 'A Lasco's sojourn in England will be a comfort to Dr Bucer, who may be expected quickly from Strasburgh, for I will take the speediest way of transmitting your decision to him."

" Again, I protest against the invitation," Lord Ferries said. " Also, I pray your Grace to advise him to bring but one wife over."

The Archbishop answered, " It is improbable that Martin Bucer will disentomb his late wife to import her hither; and if he should so desire, I know of no reason to forbid him."

" I thought," said Lord Ferries, " that this reformed doctor might himself have done what he advised another, and have possessed himself of two living wives, like the Landgrave of Hesse."

" He did not advise, he only allowed," the Archbishop objected.

" Allowed, sanctioned a Rhenish prince in having two wives, assigning, as an excuse, the peculiarity of his Highness's nature! My Lords, the document has lately been made public in Germany."

" This matter," said the Archbishop, " occurred several years ago, and Dr Bucer's is not the only name subscribed to the letter. It is probable that he appended his signature out of deference to his friends, Luther and Melancthon, right famous men; and they might, perhaps, in a manner, have possibly been constrained by the Landgrave."

" Perhaps, in a manner, possibly they might," said Lord Ferries.

The members of the Council smiled at the tone in which Lord Ferries spoke, especially the Duke of Somerset, who secretly disliked Dr Cranmer. The Archbishop easily kept his temper, notwithstanding the pertinacious opposition of Lord Ferries; for he had procured the Council to invite Bucer from the continent much more readily than he had anticipated. Cranmer was very anxious to have Martin Bucer in England,

for the sake of his advice, and his influence as a learned man of high reputation.

It is on record that it was in October of the year 1548 that the Archbishop dispatched his invitation to Dr Bucer, at Strasburgh, to come over to England, urging him to become a labourer in the Lord's harvest here begun, and using other arguments with him to move him hereunto, in the most obliging style possible, calling him "*My Bucer.*" On his arrival in England, Bucer was lodged awhile at Lambeth Palace, together with Peter Martyr, Fagius, John à Lasco, and other foreign divines. Whilst resident with Cranmer, Dr Bucer was employed in revising the English version of the New Testament; subsequently, he was installed in the University of Cambridge, as King's Professor of Divinity, his friend and countryman, Peter Martyr, being promoted at the same time to the corresponding chair at Oxford. Their first public services were the publication of sermons against the religious rebellions which broke out in the counties of Devon, Norfolk, and York. Next, they distinguished themselves by public disputations with the Papists, Martin Bucer being much the more successful of the two. Altogether, probably, the doctrinal character of the English Church is more attributable to Dr Bucer than to any man else. Cranmer's arm struck the blow; but it was Martin Bucer who supplied the die. It is his impress chiefly that the English Establishment bears. Dr Martin Bucer's theology, through the book of Common Prayer, has greater influence in England than the accumulated opinions of all native divines of all ages; and, for lack of a better, it is his Lutheran idea of a perfect Christian, that English churchmen are still aiming at in this nineteenth century.

Cranmer was highly gratified at having procured for himself so able an assistant as Bucer, and said, "I thank your Lordships for empowering me to invite from beyond sea that famous theologian into these parts. Before separating, let his Majesty's Council devise measures against the growth of the Anabaptists, and especially of Arianism, a heresy which is growing exceedingly rife, and must be checked seasonably."

" My Lord Archbishop," said Lord Ferries, " I am weary of these church-matters. The more you have us do, the worse matters get, which betokeneth that we had better leave them alone."

" But this detestable and impious Arianism—my Lords, we may not pass it over."

" By those very words did your Grace persuade us to the burning of Mistress Anne Askew; yet your Grace doth now entertain her opinions, and doth cause us to think the same. So that we must now suppose that Mistress Anne Askew was very grievously wronged."

The Archbishop answered in a low voice, " No! my Lords, ye may not think so. She opposed the church, and did deservedly die for it."

" Your Grace hath taught us," Lord Ferries said, " to deny the legacy of the keys to St Peter. Will your Grace inform us in what manner you have come by your episcopal sword? For myself, I have never read of any other sword being used than one among all the College of the Apostles, and concerning that one it was directed, and it was St Peter himself held it the while,—' Put by thy sword into his place, for all that take the sword shall perish with the sword.' "

" They that withstood Moses—Korah, Dathan, and Abiram—were swallowed up—"

" —— of the earth; a jealous executioner, whom I beseech your Grace not to forestal."

The archbishop drew the fingers of his right hand through his beard nervously, and answered, " The Philistines were all to be put to the edge of the sword; and cursed were they that spared them."

" And so your Grace is Jew enough to feel yourself accursed for mercy! Cease yourself to belong to the uncircumcised and unclean; and then, and only then, may your Grace righteously slay any Canaanite whom you thereafter may discover infesting the land of Judea, if your Grace should ever travel there."

" I say Mistress Askew opposed the Church," said the archbishop, who began now to grow a little choleric.

" The church she opposed!" exclaimed Lord Ferries.

" Who were the church, what was it, what is it? Who but yourself, with some six or seven particular doctors? Opposed the church! Ye may advantageously preach that at Paul's Cross, but his Majesty's Council know otherwise."

The archbishop looked round the table, and said significantly, " It troubleth me to believe that the Lord Ferries should ever be suspected as an ill-favourer of the gospel."

" May it please your Grace to remember that I have taken the new oaths, and am willing to repeat them."

" By our Lady of Loretto," exclaimed the old Lord Neville, " but I do ——"

" Hist, cousin!" said Lord Ferries. " Swear by the Virgin! Is not that Papistical? My Lord Archbishop, doth it not grieve you to suspect the Lord Neville of a Popish oath? Cousin, remember that we of the reformed faith swear by the abbey-lands which we have gained, by our tithe, and such other religious matters, as are not yet abolished."

" My Lord Neville," said the Archbishop, blandly, " you were interrupted."

" I was simply about to remark that my cousin doth well understand the necessity of keeping the people submissive to the church; and will not, therefore, grudge obedience himself. It was only yesterday, my cousin was applauding his Grace's vigour. I verily think that he will permit me to satisfy your Lordships that whatever religion his Majesty may decree, my cousin will make it his duty to believe. Was it you, cousin, who told me that the Anabaptists were unsafe subjects? And, verily, if a man be disloyal in religious, then is he to be distrusted in civil matters also."

" Sagaciously counselled," the Archbishop remarked, " It may be owing to these Anabaptists, that lewdness, and loitering and sturdy begging do so commonly abound. The Arians begin to have their favourers among the gentry: they must be sternly dealt with."

Lord Ferries answered in anger, for he imagined that the Archbishop glanced at himself while speaking; but he was mistaken. " My Lord Archbishop, you shall do exceedingly well to punish as Anabaptists, or

as apostates, or as any thing else, the delinquents who were inveighed against, last Sunday, at Paul's Cross. But you shall find your own clergy guiltiest. Let the Anabaptists answer for their faults; but charge them not with infecting people, which be already wickeder than themselves. Nay! But I ask these honourable Lords, whether it were the Anabaptist heresy, which persuaded Mistress Strongly to marry Master Claggett?"

Cranmer coloured with shame and anger, for Mistress Strongly was his sister, and at that time had two husbands living. The Archbishop spread his hand on his face; nor did he withdraw it, till he had mentally made prayer on behalf of his erring sister.

Lord Ferries continued, "If his Grace desire the cause of the prevailing wickedness; let him listen for it; and he will speedily learn it. I overheard two fellows, last evening, discoursing in the dark. The one said 'Now desist Jack from that course; art not afraid of hell?' The other answered, that hell and purgatory had both one bottom: that your Grace had falsified the one, and might soon abolish the other. Then his companion said, 'Nay, have some religion in thee, Jack;' and then Jack answered, that he would be ready for religion, years before the Bishops had finally settled it, if indeed they ever would."

Cranmer said, "Much of this happeneth through laxity in enforcing the Gospel. It is as the proclamation saith, that shrines and coverings of shrines do yet remain in sundry places of the realm, to the slander of the king's doings, and the great displeasure of Almighty God."

"That the commonalty be waxing insolent," said Dr Tonstal, "I have found, in my neighbourhood. And concerning Arianism among the gentry, it is entertained by one Master Brandon, a man reputedly of substance."

"Master Brandon is my cousin," said Sir Marmaduke sharply.

"I knew it not," said Dr Tonstal humbly, "I crave your pardon, worthy and honourable sir."

"This Brandon's estate might escheat to the crown,

on conviction," said Lord Neville, " and then could pass into the loyal possession of Sir Marmaduke Nelson."

" I prefer inheriting to accepting the same," said Sir Marmaduke.

" Sir Marmaduke's wisdom is notable," said the Archbishop; " could not you Sir Marmaduke persuade your cousin, concerning his lamentable heresy ?"

" At all events," Lord Neville said, " it might be understood, that Sir Marmaduke's kinsman, should not suffer by such measures, as the abominable heresies of the times do call for. Respect would be had towards Sir Marmaduke's kinsman, in the enforcement of these righteous measures, which will be the salutary correction of heretics. I doubt not, that though Master Brandon should even be an Arian, yet that he is still a gentleman, and hath not declined from the reverence due to holy church."

" My Lords," Sir Marmaduke made answer, " it shameth me, that a blood-connection should be a fanatic. Albeit he is a scholar; yet it is marvellous folly in him, to concern himself with religion—a matter, which wise men have in all ages left to the priesthood. I may not hope, my Lord Primate, that he would recant upon trial; so that I pray he may not be put to it. For notwithstanding, that he is harmless, and very loyally disposed; yet is he also surprisingly opinionated; and doth hold with wondrous obstinacy, that to stifle a religious doubt, is oft-times to silence God's inward protest against false doctrine. Also he saith, that the Church ought to encourage the people to examine into her doctrines; maintaining that religion would best prosper so. A most fond and simple notion!"

" Ay, and blasphemous against the Church," said Lord Neville, " for it doth imply, that she hath not power to decree doctrines; doth it not your Grace? If men may think as they please, then shall Jack and Hobb jostle Bishops; and synods shall be impugned of tavern companies; and then shall there be no uniformity in the Church. Nay, and many shall be relapsing into Popery! Ay, and if every fool be allowed

his heresy, then shall all religion be speedily trifled away."

Then said Dr Tonstal, " It is written of his Grace's predecessor, Archbishop Chichely, a most wise and powerful prelate, as his opinion, that the circulation of the Scriptures amongst the laity, was a casting of pearls before swine: and so it would be, were they allowed to lie under the feet of every heretical opinion. For I have heard, that abroad especially, the heretics do hold to standing upon the Scriptures, to the utter contempt of the fathers, of the first three councils even; on whose conclusions and creeds, our English Church doth so safely rest. If every heretic may put his meaning on the Scriptures, then shall men disregard the true interpretation: the Bible shall resemble a new toy, of which all strange uses shall be made, and in a while be thrown aside, and there be no religion left in the land."

In conclusion, Sir Marmaduke said, " Your Grace will pity the errors of my misguided kinsman, and may rest assured, that he will never trouble the peace of the Church: for he is weak in health, and hath not many months to live, as I suppose."

When the council broke up its sitting, Sir Marmaduke and Lord Ferries remained in the chamber for a few minutes, together with the Secretary, who remained to arrange his documents.

Sir Marmaduke thought that the usual heat of Lord Ferries' temper must have been inflamed by some recent disappointment in an application, as he conjectured for Church-property; so he said, " My Lord, you will scarcely secure his Grace's friendship by opposition so unbecoming a dutiful son of holy Church."

" The Bishop has angered me, by an affair, this afternoon, reported to me, concerning his usage of an old Prebendary, in some matter, about a rood, shrine, or other such thing. These religious are more serious disturbances, than the stir, which you excited, with your new way of pronouncing Greek, Sir Thomas. That Κυβερνω was ever spoken *chiverno*, already appears very strange, and will sometime be incredible. But much more marvellous will be reckoned the uproar of resist-

ance, with which your improvement was encountered by those University doctors. But you triumphed—reason prevailed at last: which I do not believe it would, had you fought for reason with unreasonable weapons. I mean, that if it had been attempted to shut the college doors against all scholars of the old way of pronouncing—and if their learning had been denied—if they had been degraded from their degrees, and some of them imprisoned—if now and then a professor had been burned—and if all this had been done, together with a pretence, that the Greek language would have been corrupted and lost, were other scholars to have been allowed like liberty of pronunciation with yourself—I believe the barbarous old way of reading Greek would never have been abolished or bettered. Likewise I believe that the old religion will never be abolished or bettered—for I do not count it bettered yet—till it be reformed in a more religious manner—without these persecutions and plunderings, and this perjury, which men are forced to.

"Your cousin, Sir Marmaduke, you said, is a learned man. His heresy is unfortunate. Oh, explain to your cousin, Sir Marmaduke, the wide difference between reading the classics and perusing the Scriptures! Pity, it is, that he can not believe with the Bishops. Explain to him, what I heard a suffragan Bishop lately maintain, that whereas in secular learning, a controversy doth always confirm the truth; in religious matters, the devil avails himself of every soap-bubble doubt, and doth keep it from bursting, to the end that it may distract the faithful; and that it is therefore the vendors of heresy must be silenced."

"Excuse me!" said Sir Marmaduke, "It is needless to alarm my cousin, his safety being guaranteed. Gentlemen farewell."

The Archbishop returned home to Lambeth that evening, uneasy in his mind. His ecclesiastical principles had been unwittingly shaken by the retorts of Lord Ferries. But it was only their evil leaven which had been disturbed. But that the Archbishop did not consider. He contemplated the righteous side of his principles, and then felt indignant at what Lord Ferries

had uttered, while looking at their darker aspect. And so his mind was naturally embittered the more against those heretics, as he deemed them, the mention of whom had occasioned an attack upon himself.

It must be acknowledged that Archbishop Cranmer was not only a reformer but a persecutor: but it was in the early twilight of Protestantism—such early dawn, that three quarters of a century later, the aged and Reverend Mr John Robinson said at Leyden, shortly before his congregation sailed away to America :—

" I must herewithal exhort you, to take heed what you receive as truth : examine it, consider it, compare it with the other Scriptures of truth, before you receive it; for it is not possible, the Christian world should have come so lately out of such thick Antichristian darkness, and that perfection of knowledge should break forth at once."

In judging Cranmer, remember his times and his archiepiscopal throne. An eclipse of the sun is more noticed, than all the twinkling, hourly and momentary as it is, of all the stars. The one is matter of history, the other not even of talk.

Many of Cranmer's faults were those of his age, but his virtues were not. His were errors of judgment oftener than of feeling. After his execution, his heart was found in the ashes unconsumed : it had previously and long endured the heats of prosperity, uncorrupted.

There are persons, who love to pry into the superstitions of past centuries, and into the crimes of illustrious men, to exult in their own exemption from like frailties. Just as reasonably, might they open a tomb, and uncoffin the dead, and pride themselves in the comparison of their own strength and comeliness !

The bigotry of Cranmer was a preferable quality to such Papal tolerance as Alexander the Sixth might have exercised.

He that is not with us is against us,—of this Archbishop Thomas Cranmer was too confident; since it is not a sentiment for us mortals, but only for the Omniscient God, and for his Son our Lord.

The Christian Church now comprehends millions among its members, four continents in its extent, and

within its boundaries all degrees of knowledge, all orders of men, and many kinds of civilization. For charity's sake, and for Christ's sake, it would be a happy circumstance, were it universally pondered upon, what happened one evening in the Christian Church, even when its extent was but little wider than that of the four walls of such an upper room as was anciently used in Jerusalem for Passover and other feasts. The Lord Jesus sat at table, with the twelve on either hand; but some of the apostles were so situated, that they could not, on account of their position, see whether St. John were in the Master's company or not, although he was actually leaning on Jesus' bosom the while, and was that disciple whom Jesus loved.

As, in every other, so in this present age, there are many best and noblest men, whose names are anathema: their Christianity is too spiritual and elevated for the reach of the bigot's eye; but it is not therefore the less real, or, for that reason, the less certain of being acknowledged, if not here in the flesh, hereafter in the spirit, most blessedly.

"Many that are first shall be last; and the last shall be first." This reversal will Christ, at his coming consummate; but, thanks be to his Gospel, that it is already and spontaneously commenced!

Though nicknamed a Brownist, during life, the Reverend Mr John Robinson is now written of, as one of the Fathers of the Reformed Church. Downcast, and an exile in Holland, was he in the year 1620, taking mournful leave of his small congregation, in their humble meeting-house: but 224 years subsequently, the speech which he then made, was referred to in a House, wherein its hearing was co-extensive with the British empire.

"For my part, I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans can't be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that

great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they first received. I beseech you remember, 'tis an article of your Church Covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God. Remember that, and every other article of your sacred covenant."

These words John Robinson spoke, in the month of June 1620; and it was in the same month of the year 1844, that they were made use of during the parliamentary debate on the Dissenters' Chapels Bill. And he that writes hereof is, this 11th of June, a resident minister in that same county, wherein once dwelt "Mr John Robinson, a Norfolk divine, beneficed about Yarmouth, but often molested by the Bishop's officers, and, with his friends, almost ruined in the Ecclesiastical Courts."

God be thanked for him, and every other such, who, "being dead, yet speaketh!" Honour to his memory, whose principles are achieving, at this season, their late but signal triumph! Peace be with all sufferers for conscience-sake, on this Feast of St. Barnabas, this beautiful morrow of St. Margaret, this vigil of St. Basilides, St. Nabor, and the co-martyrs!

ON THE FINAL RESTORATION AND HAPPY RE-INSTATEMENT OF THE JEWS IN PALESTINE

(*Concluded from page* 286.)

As nations who bear the Christian name improve in the knowledge of their professed principles, and in the application of their principles to practice, they will, perhaps, arrive at the conclusion, that their own interests and happiness will be consulted rather by a concurrence with the ardent wishes of the family of Abraham, in favour of their return to their promised inheri-

tance, and by affording every facility and assistance to their endeavours to accomplish this object, than by suffering them to remain a wandering and discontented people, pursuing employments of a precarious nature, and of comparative little utility, while their land remains in a great degree desolate and depopulated. By facilitating their efforts to follow out the Divine purpose of collecting their numbers from every part of the world whither they have been scattered, as the consequence of the Divine displeasure in past ages, and to re-instate themselves in Palestine, there applying their industry in converting it into a country abounding in agricultural riches, rendering its sterile hills and plains fertile and luxuriant, smiling with the returning favour of an approving Providence, and secure under its protection, a growing spirit of union and of true religion and goodness will be exercised between both Jews and Christians. Both parties will probably be brought to perceive and to feel that He is indeed ONE; ONE in the originating and carrying forward of His purposes, from the commencement of the patriarchal dispensations, and even from the beginning of our race down to these "latter days;"—ONE in His design of establishing His dominion at the central part of the habitable world, and in making the knowledge of Himself and His laws to flow from it through a chosen people, the descendants of "the Father of the faithful," to all the families of mankind; and ONE in his determination to confer blessings upon them universally through the same medium; ONE, also, in thus bringing them together in moral harmony, and the reciprocal interchange and common participation of all blessings, both temporal and spiritual, by their common concurrence in His worship, and the perfect accordance of their respective engagements and pursuits, for the common interest and happiness.

The Jews will probably be brought to reflect with more impartiality on their own conduct, and that of their predecessors, in proportion as the Gentile Christians are seen to embrace views more just in themselves, and more in conformity with their own, respecting the Unity of God, and the characteristics of the Messiah's office and kingdom. The long interval which they have

passed in a state of quiet submission to foreign governments, without being employed in arms, and the grievous disappointments, and dreadful calamities, which they have uniformly experienced whenever they have engaged in attempts by martial force to maintain their cause, and that of their supposed Messiah, must, in a great degree, have tamed, if it has not annihilated, that spirit of violence for which they were characterized in the primitive ages of Christianity, and which has broken out at some subsequent periods. This is, in itself, a great preparation for the peaceful reign of the true Messiah, a disposition which would be greatly promoted by a gentle and generous treatment on the part of Christians, and yet more by that abundant occupation in the peaceful employments of agriculture in which they would be engaged on their return to Palestine. Nor need apprehensions be entertained of the sudden return of the martial spirit, with their returning union and independence. A spirit which has so long subsided, not to say ceased to exist, would not be revived under circumstances so well calculated to mollify or remove it, and to promote its objects by means the most gratifying. Their new agricultural engagements in a country which has so long been neglected, ransacked, and thus, in a great degree, rendered sterile and desolate, but which is destined to receive, as with their gathering numbers it must demand, vast improvements, would pleasingly occupy their whole attention, and favour their habit of patient waiting for their Messiah. Both their peaceable inclinations, and their disposition to think more favourably of Christians and of Christ himself, and his glorious cause, would thus be promoted. That those who maintain faith in Jesus should have become active agents in aiding their return, and *that* from a desire of bringing the predictions of their own ancient prophets to their destined accomplishment, must surely induce them to look with a more favourable eye on both Jesus and his followers. Is it not probable that as their agricultural industry succeeds, and as they begin to enjoy the sweets of rural repose in their own land, they will discern the returning gracious visitation of that Jehovah in whom they have so long placed

their confidence as the rock of their ultimate salvation? Still, not witnessing the presence of that Messiah, through whom they have ever, with the same unshaken confidence, expected this blessing, but who appears so very long to "delay his coming," recollecting that the *time* of the appearance of *Jesus* coincided with their expectations, and that the period of the supposed delay has been a course of continued humiliation, disappointment, and sufferings on their part, while *he*, on the other hand, has, by peaceful means, but with increasing success, been making immense conquests over the most potent nations of the world, will they not begin to suspect that some error has crept into their conclusions?

Neither the present race of Jews nor their predecessors have hitherto had any idea that they could effect their deliverance from subjection, and obtain their destined eminence among the nations, but through the medium of martial conquest, nor, consequently, that their Messiah can be any other than a warlike hero; but their peaceful repossession of their country, through the influence of the Christian faith operating on the minds of those to whom they were subjected, may open their minds to new views of conquest, new sources of salvation, prosperity, and glory. They may, perhaps, perceive that Jesus is still acting by proper agencies, in conformity with his original character, on the minds of the nations—that he is overcoming their adverse principles and spirit by his benevolent doctrine, and *that* in a manner so directly conducive to the interests of his own nation, that they can hardly avoid regarding him as their DELIVERER. With their prejudices thus softened, and their minds thus drawn on to most interesting reflections, they will naturally revert to the evidences arising from his numerous miracles, to which the Christian friends will direct their attention, and to the manifest conformity of their history, from the period of his appearance to the present day, with his predictions, the disastrous character of which could only have obtained utterance from his lips, in consequence of his conviction that they must receive their accomplishment; whereas an impostor would have eagerly availed himself of the numerous glowing descriptions, by their ancient pro-

phets, of the glories of his reign, on which they were resting their fond expectations of "immediate" deliverance and happiness! On considering all these circumstances, their hearts may begin to misgive, and their long and apparently incurable obstinacy be melted into remorse, under the apprehension that, as a nation they have been accessory to the cruel murder of that Messiah on whom their fondest hopes have so long and so confidently rested. In proportion as they pursue these reflections, a deep sense of sorrow, of humiliation, and penitence may, indeed, be expected to take possession of their minds. Then may the faithful Christian look forward to the time when God will "pour upon the house of David," in particular, and "the inhabitants of Jerusalem," in general, "the spirit of grace and of supplication," and "they will look on him whom they have pierced, and will mourn for him as one mourneth for his only son, and will be in bitterness for him, as one that is in bitterness for his first-born." (Zech. xii. 10.)

Their attention cannot but be earnestly directed toward the evidences of his *resurrection*, and should they obtain satisfaction concerning the reality of this event, their desire of being again permitted to witness his personal presence, to behold in his countenance the smile of forgiveness and returning favour, will be excited to a very high degree. If, with their hearts thus turned toward their Messiah, his presence becomes requisite, not only to assuage their penitential sorrow, and to convert it into "the song of rejoicing," but to re-organize their state, and establish his destined kingdom among them, in co-operation with the martyrs and the truly faithful of every former age, and through that nation as no longer "the tail," but advancing to "the head" of the nations, to extend a mild, but most beneficial dominion over the whole family of man; would it be dissonant from the suggestions of reason, in conformity with several of his predictions, and those of the ancient prophets, that he should actually appear? If "that same Jesus is to be seen so to come in like manner as he went up into heaven," what occasion can appear more proper for this purpose than when those people, in consequence of whose rejection he was with-

drawn from them, are prepared in mind to welcome his appearance, and must feel the greatest necessity for his presence, guidance, and protection for their recall, safety, prosperity, and exalted virtue, all of which are distinctly predicted, and will, no doubt, be intimately connected with their submission to his authority. And, surely, his declaration that they "*shall not* see him henceforth *till* they shall say, "Blessed be he that cometh in the name of the Lord," clearly implies that they *shall* see him, whenever they shall be prepared to utter this expression of their faith in him. During his personal ministry, their conduct rendered it necessary that he should use much of that severity of language which but ill consorted with the benignity of his disposition, and particularly with that tender affection with which he so evidently regarded his nation; and the closing scene of his former presence with them must indeed fill their minds with bitter affliction, when they become sensible of their guilt. Their perseverance in the same guilty and exasperated state of mind, rendered it on several accounts improper that he should again appear publicly among them, till a general change should have been wrought in their character and views. And as long as a similar state of mind continues to be their prevalent feeling, the impropriety of his manifestation to them will likewise continue. But when it is removed, and exchanged for the spirit of grace and of supplication; when they are re-assembled in their own land, in a disposition to yield submission to his rightful authority, that renewed and additional proof of his resurrection, and that confirmation of his office and illustration of the true principles of his government, which will be attendant on its actual assumption by his re-appearance and more continued presence among them, may surely be anticipated.

In conclusion, I beg to state, that most of the above observations were penned many years since, when passages in the ancient prophets pointing to the return of the Israelites to their ancient land, and also to the aid that they are destined to receive from other nations in forwarding their return, were imprinted on my mind. The subject seems to require a more ample considera-

tion, and a copious selection of passages plainly referring to that event. If your limits will permit, perhaps you will introduce the following as one of the most full and specific :—"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that Jehovah will set his hand again *the second time*, to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. *And He will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.* The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines* toward the west, they shall spoil them of the east together; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And Jehovah will utterly destroy the tongue of the Egyptian sea, and with His mighty wind will He shake His hand over the river, and men shall pass over dry-shod. And there shall be an highway for the remnant of His people, which shall be left from Assyria, like as it was to Israel in the day that he came out of Egypt." (Isaiah, xi. 10–16.) With this may be compared Isaiah, xlix. 14–23, particularly the two last verses ; and Zech. x. 6–12. With respect to the period of the accomplishment of these predictions, they will probably be all considerably subsequent to the fall of the Mahometan and anti-Christian powers, which are represented by Mr J. Smith, in his valuable "Letters on the Prophecies," as probably having a common termination A.D. 1866. Bishop Newton has stated his opinion, that the 1290 years of Daniel will terminate 30 years later; and that the 1335 years of this eminent prophet, or 45 years yet farther in advance, will be that of the second appearance of the Messiah. With such

* The "aliens," or those of other nations.

authorities from inspired writers, and their ablest interpreters before us, it behoves every thoughtful mind to look forward with hope, and to wait, with humble patience and reliance, the will of heaven.

HOMO.

CHRISTIAN EXPERIENCE; OR, THE IMPORTANCE AND UTILITY OF STUDYING THE SCRIPTURES, EXEMPLIFIED.

No teachings are more valuable than those of experience; and for none do most people pay a higher price. This, however, is the fault of the pupil, not of the instructor. Lessons, given in the plainest and most impressive language, are regarded with comparative indifference, until their frequent repetition renders it impossible to avoid the application of them, in some degree, to the important purposes, individual and social, which they are adapted to answer.

The teachings of our own experience have evidently the first and strongest claim to practical regard. Yet much may be learned, and numerous advantages derived, from the experience of others. Hence, memoirs and biographical sketches of deceased individuals, if written as they ought to be, are amongst the most valuable additions to our literature. And hence, also, it may sometimes be desirable that persons who are still permitted to abide in the land of the living, should declare, with "simplicity and godly sincerity," what has transpired in the little world of their own consciousness.

This latter consideration, leads me to hope that the following narrative may be serviceable to some of my fellow-creatures who are asking what they must do to obtain everlasting life. It is the record of one who feels that the Author of all good has done great things for him; and that, therefore, he ought to be glad.

It was my privilege to be born of parents who were influenced by the fear and love of God. My father was a Calvinist; and my mother sympathised to a considerable ex-

tent in his views, though I always thought she appeared to have a larger share of Christian charity. The home of my early years was, from the most distant point in my recollection, "a house of prayer." In it family worship was daily conducted; and once a-week, a number of Christian friends regularly assembled with us, to join in a more formal, but still very interesting religious service. At an early age, I began to accompany my parents on the Sabbath-day to church; and as I was naturally somewhat thoughtful, it is probable I paid more attention to what transpired there than many children do. Having learned to read, I often employed myself, very agreeably, in committing to memory hymns, catechisms, and portions of Scripture: so that not more than six or eight years had passed over my head before I could repeat nearly the whole of Dr Watt's Divine and Moral Songs, with his first and second sets of Catechisms, and numerous other pieces. Within a short time afterwards, I learned the "Church Catechism;" the "Assembly's Catechism, with Scripture proofs;" a great number of poetical pieces, and not less than from forty to fifty chapters of the sacred writings. Nor were these mechanical exercises unaccompanied with something much more important; for at the time of life just alluded to, my mind became deeply impressed with what I saw, and heard, and read. I felt assured that true religion was a heartfelt principle, and I longed to know its saving power. Sometimes I received encouragement, and was led to hope: at other times I was filled with terror, and driven almost to despair. How could it be otherwise? for although but a child, I had been taught that I was, by nature, altogether depraved; and that God has mercy on those only "on whom he will have mercy." I had also been informed that *another being* called the Devil, whose power was immense, sought my ruin, and laboured incessantly to accomplish it. From whom this being received his power, I was not very distinctly informed, though I supposed he must have received it from God; nor could I understand why he should be permitted to go on, from age to age, in his rebellious and destructive career. It often occured to me, however, as exceed-

ingly desirable, that he should be either deprived of his ability to do mischief, or altogether annihilated. The subsequent investigation of this subject has led me to the conclusion, that no such *being*, as the one alluded to, exists; and that those passages of Scripture which appear to countenance the prevailing notions with respect to an evil spirit, are just so many illustrations of the freedom with which the sacred writers employed figurative language. Having personified almost every thing else, what was there to prevent them from personifying the various causes and forms of evil, whether physical or moral, with which most people are, unhappily, too familiar? As a general remark, I may state, that, whilst on the one hand, those agencies, instruments, and actions, which operate under the direction of the Divine Being in the positive advancement of good, are called angels; so, on the other hand, those agencies, instruments, and actions, whose character and tendency are of an opposite description, are pointed out and designated by the terms, *Devil*, and *Satan*, with others of similar import.

The passage which asserts, that "God will have mercy on whom he will have mercy," appears to intimate no more, when viewed in connexion with other statements, than, that there are certain terms, or conditions, on which alone, Jehovah forgives sin. And surely, this may be conceded, without its being necessary, either to represent or regard him as a capricious Being—a respecter of persons. The very next chapter to that which contains the assertion just quoted—the 10th of Romans—furnishes the heart-cheering intelligence, that "there is no difference between the Jew and the Greek; for the same LORD over all is rich unto all that call upon him. For whosoever shall call upon the name of the LORD shall be saved." And elsewhere it is written, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon;" Isaiah lv. 7. Now, what can be more reasonable, or proper, than the conditions on which Jehovah's mercy is here

represented as being exercised towards those who have broken his laws?

Immediately after the declaration, that "God will have mercy on whom he will have mercy," are the words, "whom he will he hardeneth;" on which, as they have been an occasion of stumbling to many, I feel inclined to observe, that whatever may have been done in the case of Pharaoh, with the view of manifesting Jehovah's power, and declaring his name throughout the earth, as stated, Exodus ix. 16, I am satisfied, the Divine Being never yet hardened a heart for the purpose of throwing obstacles in the way of its salvation; and that, if we yield not in the first instance to that which is wrong and injurious, we shall never be harmed, either directly or indirectly, by the benevolent Father of our spirits. The fact, indeed, is this—God is often represented in the sacred writings as doing that which, for righteous purposes, he permits. A similar license, in the use of language, we are, ourselves, constantly taking.

With regard to the doctrine of man's total and universal depravity by nature, which is said to be the effect of the first transgression, I must confess, that, the more I think about it, the greater appear to be the difficulties and objections by which it is surrounded. How can we be essentially and altogether depraved, if God, the God of spotless purity, is our Creator? What evidence is there to sustain this doctrine in the third chapter of Genesis, which supplies a detailed account of the fall, and its consequences? And, if the total depravity of the whole human race is to be viewed as the necessary result of Adam's sin, how came it to pass that, while the conduct of Cain, his eldest son, was so decidedly sinful, that of Abel, his second son, was altogether consistent and praiseworthy? Perhaps some persons would reply, that "Abel had been renewed in heart, by the power of the Holy Spirit." But where is the Scripture proof of this? For my own part, I am unable to find any. Again, if, in consequence of the first transgression, we come into the world totally depraved, why did our Lord set a little child in the midst of his disciples, and say, "Except ye be converted, and *become as*

little children, ye shall not enter into the kingdom of heaven"? And why do we read that on another occasion, he said, "Suffer little children, and forbid them not, to come unto me; for *of such is the kingdom of heaven.*" Matthew xviii. 3; xix. 14. It is true, that on looking abroad, we witness the most deplorable and appalling exhibitions of profligacy and vice. But, is there no way of accounting for them without having recourse to the unscriptural and God-dishonouring notions to which I have alluded? Would things continue in their present state, if parental example, and teaching, and discipline, were universally what they ought to be? One would think that those who observe the agencies which are every where operating in the formation of character, must immediately recognise what is amply sufficient to produce all the evils that excite their regret.

Had I seen matters in this light twenty years sooner than I did, I should have escaped a considerable amount of mental anxiety; though, perhaps, I might not, in that case, have valued scriptural truth so highly as I now do. Be this as it may, I thank God that I have found rest for my soul: not by embracing with unsuspecting eagerness, a complicated system of mysteries and contradictions, but, by carefully studying the word of life—comparing one passage with another—and explaining those which are hard to be understood, by those which can hardly be misunderstood.

When about seventeen years of age, I felt a desire to make myself acquainted with the arguments by which the doctrine of the Trinity may be best supported; not being satisfied with those which had been previously presented to my mind; although the sermons I had heard, the conversations to which I had listened, and the books I had read, were all in favour of the Trinitarian hypothesis. At this time, a public discussion was announced in my native town, on "The Deity of Jesus Christ;" and my Father, having resolved to attend it, wrote a short essay to prove that Jesus Christ is God. This essay, or extracts from it, I believe he read when the discussion took place; but what effect was produced I am unable to say, not having been present. I remember my father's principal arguments

were of the following kind. He commenced by quoting a passage from the Old Testament in which something is predicated, or affirmed, concerning Jehovah: he next quoted a passage from the New Testament in which the same thing is predicated concerning Jesus Christ; and then proceeded to the conclusion, that, as the same thing was affirmed of the Father and the Son, the Son, as well as the Father, must be God. I was not at that time very familiar with the principles of logic, having only occasionally glanced at a treatise on the subject: nor was I much of a mathematician, having but just dipped into Bonnycastle's Algebra; yet I could not but think, there was something in this mode of reasoning which might, in certain cases, lead the mind very far astray; and that, if it were adopted in other cases, and on subjects of a different kind, it would serve to establish the wildest absurdities that were ever entertained.

I had heard much of "Jones' Catholic Doctrine of the Trinity;" a work which has obtained an immense circulation. I therefore bought it, for the purpose of getting any mind established, if possible, in what is called, "*the orthodox faith.*" But, how was I surprised to find that Jones' argued, in a great measure, like my father! sometimes, I actually thought, not so well; for it appeared to me that, if in reading the Bible he came to a passage the *sound* of which was favourable to his opinions, he must have instantly laid hold of it, in the confidence that it was precisely what he wanted. I believe Henry Kirke White somewhere represents Jones's book as having been the means of establishing, in his mind, the Trinitarian doctrine. For myself, however, I must confess that, though I bought it for this very purpose, it had a contrary effect.

The doctrine of the Trinity has now engaged my attention, less or more, from twenty to thirty years; during which I have endeavoured to avoid perplexing myself with the productions of controversialists; and have, almost exclusively, consulted the Holy Scriptures. Still, I am compelled to declare, that in these Scriptures, the doctrine of three co-eternal and co-equal persons in the Godhead does not appear to me to be taught. At the same time, I am satisfied, that there are statements

concerning the Divinity, which involve results of an experimental and practical nature, quite as important and salutary as those which the advocates of the Trinity are accustomed to tell us can only be brought about by an unreserved submission to their system. For example,

1. I find God spoken of as manifested in the works of Creation, and the dispensations of providence, the Source and Fountain of all good. I may mention the following passages :—Psalm xix 1–4,—" The heavens declare the glory of God; and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard: yet their line is gone out through all the earth, and their words to the end of the world." Acts xiv. 15–17,—" God, who made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways, left not himself without witness, in that he did good, and gave us rain from heaven; and fruitful seasons, filling our hearts with food and gladness." Romans i. 20, —" The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and supremacy." James i. 17,—" Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

2. I find God spoken of as manifested in the flesh —that is to say, in the mission of Jesus, the Christ —for the purpose of redeeming and saving mankind. Here I may cite the following passages :—John xiv. 10, —" Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." 2 Cor. v. 19,—" God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Colossians i. 19,—" It pleased the Father that in him should all

fulness dwell:" ii. 9,—"For in him dwelleth all the fulness of the godhead bodily." 1 Timothy iii. 16,—"God was manifest * in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

3. I find God spoken of as a spirit, manifested in the church, and abiding with its members, for their individual and collective benefit.—The following passages may be here noticed:—"God is a spirit;" John iv. 24. "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you;" Matthew x. 19, 20. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you;" 1 Cor. iii. 16. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people;" 2 Cor. vi. 16. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." "Likewise the spirit also helpeth our infirmities;" Romans viii. 11, 26. "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God;" 1 Cor. vi. 11. "For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man;" Ephes. iii. 14–16. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption;" Ephes iv. 30. "It is God who worketh in you both to will and to do of his good pleasure;" Philipp. ii. 13. "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because He hath given us of his Spirit. Whosoever

* This passage should have read, *He who was manifested*, &c., but I have no doctrinal objection to *what is called* the authorised version.

shall confess that Jesus is the Son of God, God dwelleth in him, and he in God;" 1 John iv. 12, 13. 15.

This view of the subject conveys very different ideas to my mind from those of the Nicene and Athanasian Creeds, yet I am at a loss to imagine why it should not be at least equally efficacious in producing desirable and beneficial results. It is, indeed, a fact, that though I have often submitted it to the attention of Trinitarian friends, in no instance has it failed to command their approbation, as a clear and comprehensible representation of a matter which is generally surrounded with impenetrable gloom. This fact, along with some others, has had a tendency to convince me, that Christians of all denominations have more common ground to stand upon than many of them are willing to acknowledge; and that their distinctive pecularities are, by no means, either so evident, or so important, as the unscriptural forms of speech which unhappily have become current, would lead one to suppose. I am persuaded, therefore, that if the numerous sects into which the religious portion of the community is divided, would cease to express their doctrinal opinions in words which man's wisdom, or, rather, man's folly teacheth; and if, instead thereof, they would adopt the language of the sacred writers, we should soon perceive the happiest effects, in the growing unity of the church, and the rapid diffusion of gospel truth.

(*To be concluded in our next.*)

REASONS FOR ENERGETIC EXERTIONS ON BEHALF OF UNITARIANISM.

I WISH to invite the attention of the readers of the Christian Pioneer to some reasons why we, who hold it, should employ our best energies on behalf of Unitarianism in the present day. My recommendation is twofold; first, that we should sustain our existing religious institutions and societies at whatever cost of self-denial or effort; secondly, that we should zealously aim to give them increased effect.

I commence by remarking, that, by Unitarianism, I do not intend any series of mere negations, though I admit that the denial and exposure of error may in itself be important, and may prove highly necessary as conducive to the assertion and the establishment of truth. Nor do I limit Unitarianism to the acknowledgement of what may be considered its fundamental doctrine, the proper unity and sole Deity of the God and Father of our Lord Jesus Christ, but taking this as the grand teaching of the Saviour, and as the central truth of his religion, I embrace within my conception of Unitarianism every principle, every sympathy, every affection, every right, every duty, every hope which legitimately flows from it, whether deduced by the act, and in the words of the Great Teacher himself, or by the honest and earnest employment of human intelligence, in comparing the Gospel with the actual condition of society, or the ever-growing interests and wants of individuals.

This view of Unitarianism admits, it will be seen, of much latitude, and even diversity of opinion among its professors. And in relation to such latitude and diversity, so long as they are the simple results of faithful inquiry, I have no words but those of approbation. Far be it from me to wish to set up a standard for others. Let each one be fully persuaded in his own mind. I have no desire whatever that our churches should recognise—even indirectly recognise—a creed. I have no wish to see opinions and principles in which they generally agree, set forth in distinct and sharply defined propositions. No! let us keep the liberty we have, though it may not be without its penalties. And whatever advantages of a worldly nature there may be in standing before the world, in the unqualified uniformity of a settled and acknowledged creed, there is far more good, good far more congenial to our hearts, in the health, activity, and vigour which freedom gives.

At the same time I have no fellow feeling with any desire to deny and disown all positive doctrines whatever; to refine and attenuate what is called Unitarianism, until it nearly loses form as well as substance. Leaving others to judge for themselves, I cannot but

consider Christianity as a system of doctrine and fact, as well as of sympathies, charities, hopes, rights, and duties. And these great moral and spiritual influences appear to me so connected with its truths—with its truth of word, and truth of fact—that the first is but the development of the second, without which it can have no lasting vitality.

Taking Unitarianism, then, in the sense which I have now indicated, the Unitarianism of our pulpits, the Unitarianism of Channing; thus taking it, admitting that what I contemplate is somewhat vague, and neither attempting nor desiring to make it either in my description, or in reality, more definite, till the time come in the ordinations of Providence, I remark, that it becomes us to sustain and spread its influence by every honourable and Christian means within our power, in preference either to an unmeaning and lifeless latitudinarianism, or any other of the more popular systems of the day. I thus exclude from any share in this grave issue indifference in regard to religion, because real indifference, I hold, to be irreligion. Those who, like Gallio, "care for none of these things" (Acts xviii. 17), being devoid of that earnestness which is the very essence of religious vitality, come not within the scope of any purely religious question. Absolute indifference is spiritual death—it is not unfrequently moral debility as well; and every approach to this numbness of feeling and privation of life, is a serious evil, if not an awful calamity.

We are bound, then, to labour for the support and the furtherance of our Unitarianism, because, (1.) It is ours, our conception of the truth as it is in Jesus. Our religious convictions are not self-originated, or self-developed. They are, indeed, our own, and for that are of great price; but they are not our own in that sense which refers their origin to our own intelligence exclusively. We recognise a fountain of Christian truth in the doctrines and the life of Jesus Christ; as set forth in the Gospel, we see that inspiration which came from the great source of light, in order to make man everlastingly happy. To that wellspring of living waters we have gone; aided by those powers which God

gave, we have drawn, drunk, and found refreshment, strength, and rest to our souls. Unitarianism, therefore, is to us "the truth as it is in Jesus;" it is the word and the power of him who is "the way, the truth, and the life;" it is that aggregate of divine influences which God originated and gave through his Son for the salvation of the world. That it is absolutely the entire of those influences; that it contains no admixture of baser elements, I by no means affirm. That increasing experience, and a growing spirituality, may bring accessions of light, is what we expect. But with these accessions, till they come, we have nothing to do but to pray and labour for them; and with any other, either probability or possibility, we can have no concern till they have passed within the sphere of actual realities. Our business obviously is with our convictions and our affections as they at present are: and these, until changed in the providence of God, are at once our light and our guide. Holding them with a full consciousness of our fallibility, holding them as possibly either defective or erroneous, we are still bound to hear our duty from their voice, and yield implicitly to their direction. Our convictions are our law—a law whose authority, neither in sacred nor profane matters, is in the slightest diminished by the possibility that, like all that belongs to man, they may at some time undergo modifications. In each period of our lives, in each junction of circumstances, in each and every state of our minds, our convictions are our law, otherwise truthful actions are an impossibility. So long, then, as I am a Unitarian, I am bound by my Unitarianism. To me, whatever it is to others, it is truth. To me it is God's truth for man's salvation. It is my reading, my interpretation of the religion of the Saviour of mankind, and consequently it is to me the Gospel. Let it not be supposed these views imply that other sincere disciples who differ from me in opinion, are in dangerous or fatal error. A position the very reverse of this ensues. My convictions, I have said, bind me, because they are mine. For the same reason, another is bound equally by his convictions; and as he is bound by them, so by them is he acquitted. Individuality is the essence of reli-

gion. To his own master each must stand or fall. Safety lies not in forms of opinion, but honesty of heart and truth of life. I know not, indeed, why there should be any difficulty in relation to the views I am attempting to develope. Are they not the same as guide men in the affairs of ordinary social life? What politician ever thought of becoming indifferent to his opinions, because others among his fellow citizens held different principles from his own? What moralist ever hesitated to maintain the truth of his own views, and to assert their superior efficacy, because the names of great authorities might be arrayed against him. We must all in each case think our opinions not only true but good; we must all hold them to be "a more excellent way" than that of those from whom we differ, because they are our own, for we have adopted them on the assurance not only that they are true, but that they are more conducive to happiness than those of others. In our own case we find them true and good, and naturally conclude they would prove so too if embraced by our fellow-men. Nor is there any thing intolerant or blameworthy in this, so long as we abstain from judging our brethren, and extend to them the same liberty as we enjoy ourselves.

Unitarianism, then, I am bound to maintain and propagate, because I hold it to be divine truth. Such it is to me. I have been led to it in the way of Providence. I have adopted it from no corrupt or unworthy motives, but after careful and diligent inquiry, and in the use of the best assistance I could command. What remains but to use every opportunity in my power for its maintenance and furtherance? The alternative is, to be unfaithful to my trust, to give no effect to my convictions, to be disregardful alike of the light I have, and of the errors which prevail with others. In other words, there must be a variance, if not a contrariety and a contradiction, between the inner and the outer man. I am to think one thing and act another; and at the very time that I profess to learn of Christ, who gave his life to seal the truth he taught, I am to be indifferent to opinions, and unconcerned about what I hold to be the very truth for which the Saviour died.

But no! our convictions are our law, and, as in such a grave issue, indifference, apathy, and coldness can legitimately find no place, we are bound to be zealously affected for what we hold to be Christ's holy Gospel. It is then no humble claim that I prefer on behalf of Unitarianism. I entreat your sympathies on its behalf as for the truth. It is because I believe it to be the truth that I hold it, that I love it, that I wish and long and labour to see it spread. Did I not believe it to be the truth, I would at once renounce it, and seek the truth in some other form of religious doctrine.

Among the many claims which Unitarianism prefers to our cordial support, is its exemption from many popular opinions, which, in their ordinary form at least, common sense, good feeling, and sound knowledge, unite to disown. That God created the progenitors of the human race liable to fall, and allowed them to be tempted by a demon whose subtlety was surpassed only by his wickedness; that while thus weak in themselves and exposed to a fearful trial, they ate of a forbidden tree; that for this act of childish frailty they were stripped of immortality, and condemned to everlasting death; that by reason of their fall, and in consequence of their sin, every one of their descendants became an object of the wrath of God, and is involved in the wretchedness of endless perdition; that for a period of four thousand years the Almighty left his fallen children destitute of any resource or remedy in their disaster, though he did once punish the entire world by the awful visitation of a deluge; that after inconceivable myriads of intelligent beings had thus suffered the penalty of Adam's transgression in the complicated woes of earth, and the frightful and ceaseless pains of hell, God, in some mysterious manner, made his appearance on the earth, and, under the person of his Son, died to save the world, thus atoning for man's sin, and either placating his own wrath, or satisfying his offended justice, or fulfilling his broken law; that, notwithstanding this divine atonement, few only of the human race have been or will be rescued from sin, misery, and perdition —because either Christ died for none but the elect, or none but the elect can be saved, or the evil that is in

the world is too great to be overcome of the good thus originated; that, in consequence, while Christians form only a small minority of the entire race of men in each successive generation, none but an inconsiderable portion of professing Christians are in truth made heirs of the grace of life—all the rest—Christians, Jews, Mohammedans—a number which, when you compute the ages of the world, baffles all calculation,—all the rest—God's children though they are—the one as much and not more than the other,—all the rest are either suffering, or are destined to suffer, endless and unutterable torments.

Such doctrines form the substance of the popular creed. The reception of them is enforced by law, recommended by pomp and opulence, and strictly enjoined by the ever present voice of the unthinking many. To these doctrines ten thousand churches are consecrated throughout the land. They are taught in almost every Sunday-school. Our universities impose subscription to them, and nearly all the divinity which the English press puts forth, whether from Churchman or Dissenter, is expressly designed to give them support.

Yet signs are not wanting that all this appearance of power is hollow and transitory. A light is springing forth from the depths of the human mind which, as with a stroke of lightning, will cleave this temple in twain, leaving it as a wonder and a byword to the world. In truth, men are fast outgrowing these swathing bands of their infancy, which must snap asunder under the pressure of their expanding limbs. But, then, is Christianity to perish too? Is the truth of God to be rejected? Thousands, mistaking the corruptions of the gospel for the gospel itself, have already repudiated Christianity; thousands and myriads will disown the name of Jesus, unless they are led to believe that it is not Christ himself, but Antichrist, that they have hitherto known, and, knowing, condemned. Who shall perform this important task? Who shall teach men to discriminate between corrupt error and heaven-born truth? Who but those who have already accomplished the work for themselves, and having purified the temple of God of the idols which dark ages had placed or left there, now

worship their Maker, not less in the beauty of holiness than in faith unfeigned and love unrestricted.

And did Unitarians but feel the favourable contrast there is between their own views of God, man, and eternity, and those which are generally current—were they personally acquainted with the actual theology of our popular pulpits, did they know of their own knowledge how alien often it is from the spirit of a sound mind, how contrary and afflicting to the natural sentiments of the human breast, how it tends to narrow the mind, to shackle the heart, to becloud and darken "the human face divine," and to clothe the future in horror—did they feel these things, and then turn to their own bright, sunny, and cheering views, their own happy land, lit up with the smiles of a Father's face, and filled with the glad songs of free and virtuous children, children peaceful and happy now and full of hope for every coming stage of their being, they would, I am sure, need no other impulse to let their light shine before men, that they might glorify their Father which is in heaven, by becoming willing instruments in his hands for conferring blessings on his creatures.

I must add a word or two more on the positive excellences of Unitarianism. They say it is a cold system —so it may be to those who have never felt its vitality. It is condemned by some as being nothing more than a barren offspring of human reason—so may it appear to those who know neither its divine origin nor its divine power. In truth, Unitarianism is, in itself, as the religion of the holy, wise, and gracious Jesus, no less efficacious in its workings than it is simple and lovely in its form. Judge it by the views which it gives concerning God. Can anything be so august and attractive, so full of thought for the mind, so full of sentiment for the heart, so full of light to reconcile the ways of God to man, so full of hope for the destinies of our race, in time as well as in eternity—as the representation which it makes of God as truly the Father of his creatures? O, what a boundless mine of sacred knowledge! What a deep and overflowing well of holy feeling! What high, far-extending, and precious principles, in that one short phrase, "the God and Father of our Lord Jesus Christ."

And, then, that wise teacher, that tender friend, that self-denying Saviour himself, viewed apart from the haze of human systems, in the pure radiance of gospel light; seen as he travelled up and down the bright but wailing land of Judea, relieving human hearts, chasing disease and grief away, and blessing every lowly roof under which he went—the image of Jesus himself, as beheld, felt, and portrayed by his biographers, subdues, captivates, and hallows the soul of man. I know not any condition of humanity which the uncontaminated gospel is not suited for. Are you labouring under a painful consciousness of sin? Here are pardon, peace, and sanctification. Are you intent on seeking moral perfection? Your aim is the aim of the gospel of Christ. Do you wish to find a remedy for social evils? The spirit of the gospel, if faithfully applied, would heal every woe, adjust every rival claim, put all into possession of their rights, develope the better tendencies of man—meanwhile making no other enemies than injustice, oppression, and vice. Perhaps you cultivate philosophy, desiring to solve the enigmas of existence, touching God, man, and futurity, and wishful to spread abroad a spirit of unrestricted and unqualified brotherhood? The gospel, as it fell from the lips of Christ, has told us all of this world or that which we need, or are likely to know on this side the grave, and has done something, and promises far more, to realize your brightest visions of liberty, general good will, and universal peace. But for no single merit is Unitarianism dearer to my heart than for the views and feelings which it communicates respecting death. How serene the light which it sheds around the dying couch! How soothing, and how cheering its voice when heart and flesh fail! With what tranquillity does it enable the believer to look down the vale by which he has to pass to that spot where the weary are at rest. And eternity?—clouds, darkness, must indeed rest there; but a light pierces the gloom, the sacred and unfading light of a father's countenance.

Where the spirit of the Lord is, says the apostle, there is liberty. And liberty is a distinguishing privilege of the Unitarian church. Had I no other ground

for recommending zeal than the liberty we enjoy, I should feel myself justified in the attempt. Liberty is the very life of the soul. It is to thought and feeling what the air is to the body. Without liberty, true and natural thought are impossibilities. Without liberty, you may have slavish imitation, you cannot have creations of the mind or inspirations of the heart; men may repeat each other, and echoes may be multiplied, but there is no spontaneousness, no internal life, no undying vigour in what they say or do. In a word, instead of the essence of religion, you have a lifeless formalism. Besides, if there is one want and demand of the age more decided than another, it is the demand for mental freedom. I have now in my mind not the church but the world. I refer to the intelligent, to thinking men of every condition in life, and I am satisfied that the most powerful yearning of the heart is for liberty. Alas for systems of religion which aim or tend to abridge human rights, which narrow the range of the mind, and step in between the soul and its Maker! Alas for them! they must perish. For a time they may linger; they may even give signs of convulsive energy, but the day of their dissolution is at hand. I do not believe that even Christianity itself—I mean somewhat of its power as well as its name—could save from ruin a system which made war on free thought and free speech. How much, then, must I be concerned when I look around on the Christian world. O, where is the ark of God? Where is the palladium of Christian freedom? What body of professed Christians stand fast of a truth in the liberty wherewith Christ hath made us free? Bonds, creeds, confessions, and oaths, I observe on every hand. Nowhere in the church do I see the Scriptures alone recognized as of authority. The great Head of the Church, Christ, is, in every denomination, associated with others, apart from whose aid and instrumentality neither his teachings nor his spirit are allowed to reach the mind of his followers. Yes; the Scriptures, if not heretical, are insufficient without the creed-book; and Jesus is a physician of no value, unless you think of him in agreement with a purple and titled hierarchy, or a narrow and uncultured fanaticism. I may be thought by some

to be too general in my condemnatory regrets. Would that I were in error. How far rather would I record the triumph of the gospel than deplore the predominance of the lusts of the flesh and the pride of life. In truth, however, in sober truth, I see, out of our own body, no denomination of Christians where true mental liberty is understood and honoured. Of individuals I do not speak. Diversities there doubtless are among the popular sects. Some respect Christian liberty in name, and make no active aggression on it in fact; still, even they retain bonds which they have received from the past; and if they abstain from trenching on the rights of others, have not the light or the courage necessary to vindicate entire freedom for themselves; while, on the other hand, sects and parties there are in the land, who deny, refuse, and would (had they power) destroy our liberties. But distinctions apart: it is as generally as it is lamentably true, that Christian liberty, in its full and genuine sense, has no shelter in this country, but such an one as our own small communion can afford. Wherever there is a test, a creed—wherever one man or one set or generation of men try to impose their opinions on others, no matter whether by bribes or by penalties, no matter whether by praise or by blame, by favour or disfavour—then the true meaning, bearing, claims, and spirit of Christian liberty are not known, or known but imperfectly. No mind is properly free that is in bondage to a foregone conclusion; and it is of small moment whether the bond is in the fixed decisions of a legislature, or the varying, and perhaps fickle determinations of a dissenting "church." Now, where shall we look and find no bond, no creed, no subscription to articles of faith? It makes little difference whether the creed is written or implied, is suggested or imposed, is insinuated or demanded. Any test of orthodoxy originating with another, that is applied to my opinions, and made to affect my professions, position, or interests, is an infringement of my liberty, and merits attainder before the high court of human intelligence. But tell me where this, or the like of this is not done, and then you have pointed out at least one more bulwark than the Unitarian church against the aggressions

now made, and the worse aggressions threatened, against our Christian liberties. Yes, it is important that Unitarianism should be sustained in the land. It is important that Unitarians should enter still more fully than they have done into that spirit of the Lord, where is full, entire, and unqualified liberty. It is important that one voice be raised in England for the Scriptures alone, for Christ alone, for truth, for thought and speech, as free as the very breath of heaven. It is important that there should be one Christian fold whither they may flee, and find a welcome, whom other churches have punished for daring to think for themselves, or who, rather than not be true to their own minds and the God who made them, spontaneously go forth in quest of Christian sympathy or Christian usefulness.

J. R. B.

MISCELLANIES.

Lynn Congregational Meeting.—Friday, April 5, the Unitarian Congregation of Lynn, Norfolk, assembled to a social tea-party. The Rev. W. Mountford, M.A., the respected minister, was chairman, and addressed the friends, as did also several members of the society. The Rev. James Malcom of Boston, Lincolnshire, took part in the proceedings, and expressed his pleasure at witnessing the growing prosperity of the congregation.

Newcastle-upon-Tyne Unitarian Lectures.—Earnestly desirous of the diffusion of scriptural truth, and that popular attention might be directed to its distinctive principles, as held by Christian Unitarians, the Rev. Joseph M'Alister projected a short course of doctrinal Sunday evening lectures, and requested some of his Christian brethren to join him in their delivery. Accordingly, the following subjects were treated by the respective preachers, April 7 and 28 :—The Resurrection of Jesus Christ, revealing the immortality of man ; the claims of Christian Unitarianism to become the faith of the universal church,—Rev. J. M'Alister. April 14, The universality of Christian redemption—Rev. George Harris. April 21, The popular doctrine of atonement contrasted with the scripture doc-

trine of atonement—Rev. T. Cooper. The audiences were large and deeply attentive, overflowing on April 28, Joseph Barker having advised his hearers to attend that service, and again as numerous when, on May 5, he himself preached in Hanover Square chapel, on the duty of Christians to labour for the universal diffusion of the religion of Christ. Numbers of tracts were distributed among the people.

Tuesday evening, April 16, Mr Harris was entertained at a soiree in the Assembly Rooms, by 230 members and friends of the congregation, Thomas Swinburne, Esq. of Gateshead, presiding. The meeting was addressed by the chairman, Messrs Harris, Cooper, M'Alister, Barker, Greenhow, James Clephan, Simpson, Selkirk, Griffiths, J. W. Swinburne, M'Kelvin, and Auckland. The chapel choir contributed greatly to the pleasures of a very interesting and delightful evening, Mr Harris closing the meeting with prayer.

London Domestic Mission Society.—The anniversary of this society, the first of the kind established in England, was celebrated April 24. The religious services were conducted in Little Carter Lane Chapel, near St Paul's, the sermon being preached by the Rev. H. H. Piper of Banbury, from Zech. iii. 2–4. The chair for business was taken by R. Taylor, Esq. F.S.A. An interesting and satisfactory report was read by the secretary, the Rev. E. Tagart, and various resolutions, in furtherance of the objects of the mission, were adopted, after addresses by Dr Bowring, M.P., Messrs Lincolne, Watson, Warren, Wansey, Hornby, Preston, and Dr Bateman; Revs. Dr Hutton, Mudge, Tagart, Kenrick, Mardon, Squier, Short, Walker, and the missionaries, Revs. Philip and Vidler.

April 25, a public meeting was held in Little Carter Lane Chapel, for the purpose of promoting the mission cause in that neighbourhood, Dr Bateman in the chair, when various addresses were delivered.

May 6, the Spicer Street Mutual Instruction Society in connection with the London Domestic Mission, held its anniversary in the Mission Chapel, Spicer Street, between fifty and sixty members and friends meeting at tea. The public being admitted after tea, Dr Bateman, the present secretary of the mission, was called to the chair, and a happy and instructive evening was passed.

Birmingham New Hall Hill Unitarian Church Schools.—May 5, the Rev. J. J. Tayler, B. A. of Manchester, preached two sermons on behalf of the schools, at their

tenth anniversary, and £28 : 9 : 9½ was collected. The society and friends met at tea on the following day, Mr M. Green presiding. The meeting was addressed by the chairman, Messrs J. Green, Suter, C. T. and J. Lloyd, Taylor, Crick, Prime, Gargory, Earl, and Rev. T. Bowring. The schools at present contain 421 pupils ; 148 females, of whom 45 are adults, from 18 to 24 years of age ; 273 males, 60 of whom are adults, from 18 to 30 years of age. Female teachers 19 ; male teachers 32. In addition to Sunday school instruction, there are in both schools week day evening classes for those pupils who contribute a small sum to furnish the means of obtaining additional teaching. A Savings club is connected with the schools, in which the scholars deposit sums, however small, drawing out the total as they choose ; pupils and teachers being also eligible as members of the Birmingham Brotherly Benefit Society, a sick club which, with its accumulated thousands, a guarantee for its security and permanency, offers greater advantages than most other similar institutions. The teachers and officers connected with the New Hall Hill Schools labour gratuitously ; twenty-five of the present teachers of the boys' school were scholars in the institution at the commencement of its labours.

The treasurer reported the funds of the schools to be in a more healthy condition than at any former period. The meeting, after voting thanks for the services of Mr Tayler, was closed with singing and prayer.

British and Foreign Unitarian Association.—The anniversary of this society was held in London, May 29. The religious services were conducted in Essex Street Chapel, the sermon being preached by the Rev. W. Gaskell, M. A. of Manchester, from 2d Corinth. iii. 17. At the meeting for business, held in the chapel immediately after the religious service, Thomas Gibson, Esq. of London, presided. The reports of the committee were read, and various resolutions passed, among which was one of gratitude and respect for the labours of the Rev. Robert Aspland, and sympathy for himself and family in his present illness. At the social meeting at the Crown and Anchor, Abraham Clarke, Esq. of Newport, Isle of Wight, was in the chair ; and addresses were delivered by the chairman, Dr Bowring, M.P. Messrs Hornby, Field, Gibson, R. Taylor, and by the Revs. Tagart, Gaskell, W. Hincks, Madge, Dr Hutton, J. Porter, and Armstrong.

1844. *Services at the Old Presbyterian Chapel, Hall Bank, Buxton.*—

July 7. Rev. J. Ragland, Hindley, near Wigan.
... 14. ... J. R. Beard, D. D., Strangeways, Manchester.
... 21. ... John Lampray, Lincoln.
... 28. ... Henry Green, A. M., Knutsford.
Aug. 4. ... William Harrison, Blakeley, near Manchester.
... 11. ... Peter Wright, Stannington, near Sheffield.
... 18. ... Noah Jones, Derby.
... 25. ... Jacob Brettell, Rotherham.
Sep. 1. ... Joseph Ashton, Preston.
... 8. ... William Fillingham, Congleton.
... 15. ... G. H. Wells, A. M., Gorton, near Manchester.
... 22. ... Robert Smethurst, Monton.

Morning service, at 11 o'clock. Evening service, at half-past 6.

Died at Birmingham, May 1, deeply regretted throughout a wide circle of relatives and friends, Mr Thomas Ryland, aged 74. Mr R. was eminently gifted with the qualities which form the charm of the social circle; and his lively, cheerful, and amiable disposition endeared him to all who had the happiness of knowing him. His removal has created a void in society, which must long be felt and deplored, for of him it may truly be said, that "take him for all in all, we ne'er shall look upon his like again." He was a native of Birmingham, and was intimately and honourably associated with many of its public institutions, but was more especially an active, useful, and zealous member of the Unitarian body, in connection with the New Meeting Society. A pleasing proof of this may be seen in the fact that, in the autumn of the year 1837, an elegant silver snuff-box was presented to him by the children of the Sunday Schools attached to the New Meeting-house, "in acknowledgment," as the inscription on the lid of the box states, "of his kind instructions in singing, *ever since the establishment of the schools in* 1787," embracing a period of half a century! Although the infirmities natural to age partially confined him to the house for some time before his death, his last days were happily exempt from bodily suffering; and contemplating his approaching dissolution with composure and serenity, it may be affirmed, in the brief but emphatic words of Scripture, that "his end was peace."—T. C. jun.

Veritas sub Nube.—The first letter bearing this signature did not reach us till after our number for May had

been made up. No reply could then be given, even had definite answers to the queries of an anonymous correspondent been considered warrantable. We confess our preference for "Innocency with its open face," and truth without disguise. Few things have done more injury to the world than its concealment under a cloud, or paltering with its holy principles, in deference to expediency or worldly craft. Questions proposed under so suspicious a simulation most assuredly find no favour in our sight. It may comport with such a signature to assume that sinister or interested motives alone could prompt a minister to leave one sphere of public action for another, whilst the fact really was that the congregation relinquished was never in a more flourishing condition, and the situation accepted involved great sacrifice on the part of the accepter. Vol. xii. p. 431 of the Christian Pioneer, coupled with the history of Welton, Yorkshire, will give some information.

The "zeal without knowledge" displayed in the second letter bearing the same strange signature, we can afford to pity. Edinburgh has not been "*dumb*," in relation to the Dissenters' Chapels Bill, whether its petitions to the Houses of Lords and Commons, or the powerful voice of its honoured and eloquent representative on its behalf be considered. "*The Inquirer*" newspaper expressed its opinion that, "as the bill does not apply to Scotland, it is difficult to conceive what interest petitioners in that country have in the matter;" and the committee for conducting the bill appear to have entertained similar sentiments, inasmuch as up to a certain period, no communication from them was received by the brethren in Scotland. But those brethren waited not for communications, but moved in the matter of their own accord, so soon as they saw the outcry of Scottish bigotry against the "scanty measure of justice." They are *not* "troubled with short memories;" but for a person who veils his name and sentiments in shadow to invoke Wallace and Bruce, demonstrates that his remembrance of the straightforward honesty and openness of these devoted men has not proved sufficiently vivid to impart to him the moral courage to imitate their example, by the frank and fearless profession of individual religious conviction.

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CHRISTIAN EXPERIENCE; OR, THE IMPORTANCE AND UTILITY OF STUDYING THE SCRIPTURES, EXEMPLIFIED.

(*Concluded from p.* 325.)

WITH respect to creeds, I think it probable that the interests of true religion have suffered quite as much from the imposition of them as in any other way. By this means, the ignorant, the timid, and the unprincipled, have been induced to give their assent to doctrines which they either did not understand, secretly doubted, or actually disbelieved. Thus, hypocrisy has been encouraged; impure motives have been cherished; the dictates of conscience have been set at nought; and that which was intended to be only a blessing to mankind has become the stalking-horse of crime. These considerations have led many worthy individuals to reject creeds altogether, as if they must necessarily prove injurious in their effects. I am inclined to think, however, that in some cases they might be of considerable service, if properly drawn up and judiciously used. If, for example, the matter of them were clearly scriptural, and easily comprehended, and if they were regarded as silent witnesses to the truth, or what was regarded as such, instead of being inquisitorially applied as tests of personal piety, it is, at least, difficult to imagine what great harm they could do.

The most simple and satisfactory of the received creeds with which I am acquainted, is that commonly called "The Apostles' Creed." But even this is obviously

imperfect; and its phraseology, in one or two instances, is adapted to convey defective, if not erroneous, ideas to the minds of uninformed persons. I have, therefore, made it the model of a more copious document, which has been carefully compiled from the sacred writings, and which, I should think, might be likely to secure extensive approbation amongst the friends of scriptural Christianity. By way of distinction, I call it

"THE CHRISTIAN'S CREED."

It is as follows :—

First.—I believe that there is One God, the Father, who created, preserves, and governs all things; that he is eternal, independent, omniscient, and omnipresent; that his power, wisdom, and goodness, are unbounded; that he is no respecter of persons; that he is slow to anger, full of compassion, and ready to forgive; that he is righteous in all his ways, and holy in all his works; that his truth endureth for ever; that with him there is no variableness, neither shadow of turning; that he is the only proper object of religious homage; and that he is the rewarder of those who diligently seek him.

John xvii. 3; 1 Cor. viii. 6; Genesis i. 1; Nehemiah ix. 6; Psalm xxii. 28; xc. 2; Daniel iv. 35; Proverbs xv. 3; Psalm cxxxix. 7–10; Genesis xvii. 1; Psalm cxlvii. 5; cxlv. 9; Acts x. 34; Joel ii. 13; Psalm lxxxvi. 5, 15; cxlv. 17; cxvii. 2; James i. 17; Matthew iv. 10; Acts xxiv. 14; Hebrews xi. 6.

Secondly.—I believe that Jesus of Nazareth was the promised Messiah; the Son of the living God; that the Father sent him to be the Saviour of the world; that he spoke as the Father gave him commandment; and wrought miracles by the power with which God anointed him; that he was holy, harmless, and undefiled; that he laboured, suffered, and died, to redeem us from all iniquity; that he rose from the dead, and became the first-fruits of them that slept; that he was taken up to heaven, and sitteth on the right hand of God, where he ever liveth to make intercession; that the hour is coming when all that are in the grave will hear his voice, and come forth; and, that by him God will judge the world in righteousness, rendering unto every man according to his deeds.

John iv. 25, 26; Matthew xi. 2–6; xvi. 16; 1 John iv. 14; John xii. 49, 50; xiv. 10; Acts x. 38; Hebrews vii. 26; 1 Peter ii. 22; Mark x. 45; 1 Peter iii. 18; Titus ii. 14; Matthew xxviii. 5, 6; 1 Cor. xv. 3–8, 20; Acts i. 9; Col. iii. 1; Romans viii. 34; Hebrews vii. 25; John v. 28, 29; Acts xvii. 31; Matthew xxv. 31–46; Romans ii. 6.

Thirdly.—I believe that the Holy Spirit proceeds from the Father, and is given in answer to prayer; that the disciples of the Saviour may be thereby comforted, strengthened, inspired with hope, and sealed unto the day of redemption.

John xv. 26; Luke xi. 13; Acts iv. 31; John xiv. 16, 17; Ephesians iii. 14–16; Romans xv. 13; Ephesians iv. 30.

It will at once be perceived that the terms of this creed are, as nearly as possible, the very words of Holy Scripture. I do not say that it includes all the items of my religious belief; far from it. Yet, if I am not greatly mistaken, it comprises the essentials of Christian doctrine; and may, therefore, be regarded as a firm foundation for the superstructure of a holy life. The representation which it gives of God, excites in my breast mingled emotions of profound veneration, ardent love, lively gratitude, and deep humility. It encourages me to present myself before him in the name of the Mediator, that I may thank him for the favours with which my life has been crowned, confess my unworthiness and sins, implore that mercy which is promised to all who truly repent, and seek those strengthening influences by which I may be enabled to do his will; that, growing in grace, and in the knowledge of his Son, I may at length be fitted for the heavenly mansions. In the gospel I see provision so suitable and abundant for removing those evils which everywhere abound, and also for securing the general happiness of mankind, that I am led to exclaim, "Thanks be to God for his unspeakable gift." In the character and conduct of my Saviour, I see a living representation of every thing that is morally excellent, unalloyed by the smallest particle of debasing admixture. In immediate connexion with his sufferings and death, I observe the most

appalling exhibitions of vice ; and knowing, that all the agony he endured was the effect of sin, I am led to hate it with a perfect hatred. In his resurrection, I behold a conquest over death, which assures me that its dominion will one day come to an end. In his exaltation at "the right hand of God," and the extension of his cause on earth, I see the reward for which he "endured the cross, and despised the shame." In his intercession, I recognize the unchangeableness of his love and the strength of his sympathy, the connexion between this world and that which is to come, the absolute certainty that all needful blessings will be imparted to his followers while here, and that those of them who are faithful unto death will finally receive the crown of life.

A belief in the Messiahship of Jesus is obviously the primary, chief, and fundamental requirement of the Christian Scriptures. What, for example, can be more explicit than the following passages?—"This is the work of God, that ye believe on *him whom he hath sent ;*" John vi. 29. "These *things* are written that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name ;" John xx. 31. "Believe on the Lord Jesus Christ." *i. e.* the Lord, the anointed Saviour, "and thou shalt be saved ;" Acts xvi. 31. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God ;" 1 John iv. 15. "Whosoever believeth that Jesus is the Christ is born of God ;" 1 John v. 1. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ;" 1 John v. 5.

I am perfectly willing to admit that several phrases in the New Testament, when viewed apart from the matter with which they stand connected, and from statements of a different description to be found elsewhere, appear to countenance the popular theology of the day. But every well-informed person must know that, in order to arrive at correct and satisfactory conclusions with regard to the meaning of a writer, it is frequently necessary to understand the most emphatic expressions in a qualified sense. And in reading the Bible this is certainly not less requisite than in perusing

other productions; for there is probably no book which contains so great a number of statements which, at first sight, appear to be contradictory. Now, I have often observed, that though there are various passages in the Christian Scriptures which I am utterly unable to reconcile with the opinion that Christ is God, yet I know of none which may not be readily harmonized with the declaration of St Paul, that "God was in Christ, reconciling the world unto himself." I, therefore, regard this declaration as a key to the interpretation of many others.

My views of religious doctrine certainly differ from those of numbers who call themselves "orthodox Christians;" and yet, I sometimes think, if the Bible is to be taken as the standard of truth, I am more orthodox than they. Too many, I fear, read that blessed book, not for the purpose of making it their counsellor and guide, but in order to confirm them in notions which have been infused by other agencies,—notions which *may* be right, but which *may* also be wrong, and, therefore, ought to be carefully tested. How admirable was the conduct of the Bereans, of whom we read, Acts, chapter xvii. who, though they listened to apostolic ministrations, "searched the Scriptures daily," that they might know whether the things which were spoken really "were so!"

Rica, having been to visit the Library of a French convent, wrote thus to his friend in Persia concerning what had passed:—"Father," said I to the librarian, "what are those huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the scriptures." "There is a prodigious number of them," replied I; "the scriptures must have been very dark formerly, and very clear at present. Do there still remain any doubts? Are there now any points contested?" "Are there!" answered he with surprise; "are there? There are almost as many as there are lines." "You astonish me!" said I; "what then have all these authors been doing?" "These authors," returned he, "never searched the scriptures for what ought to be believed, but for what they did believe themselves. They did not regard them as a book containing the doctrines

which they ought to receive, but as a work which might be made to authorize their own ideas."

This anecdote refers to the doings of the Romish priesthood, whose example, alas! has been too much imitated by Protestant divines. And what is the consequence? Instead of the gospel being represented as *a revelation*, adapted to the understandings of the illiterate and the wants of the poor, it is said to contain doctrines, which not only exceed human comprehension, but are directly opposed to the common sense of mankind. Systems of theology, ingeniously constructed and nicely balanced, are set before the people by their religious leaders, who assert that they are of celestial origin; and a feeling is excited with regard to them, too much like that which anciently prompted the exclamation "Great is Diana of the Ephesians." To question the divinity of these systems is, we are told, an evidence of depravity; to believe and avow that which contravenes their mysterious announcements, exposes the soul to everlasting perdition. Thus, the dictates of charity, without which faith is of no avail, are disregarded; and the words of him who said "Judge not, that ye be not judged," are trampled under foot.

But better times are coming. The rapid diffusion of general knowledge has given an impulse to thought, which must eventually extend to the sanctuaries of religion. Already the most important and valuable results have been witnessed in the various departments of our social economy; and when matters of minor consequence are satisfactorily arranged, those of greater moment will engage attention. Even now there are persons, probably not a few, in different parts of our country, and belonging to different religious denominations, who feel dissatisfied with things as they are. They long to break the fetters with which they are bound, and would willingly make the attempt; but the paralizing influence of timidity overcomes them. We may rest assured, however, that perseverance in the exercise of their mental faculties will be attended with an increase of courage; and that, by and bye, they will become "strong in the Lord, and in the power of his might."

In the meantime, let the advocates of primitive Christianity be aware of the responsibility which rests upon them, and resolved to perform the duties of their vocation. In the conflict with error, let them principally aim at giving lucid, fervent, and powerful exhibitions of the "truth as it is in Jesus." Let them cultivate the spirit, and imitate the example of their master. Whilst they appeal to those classes in society whose superior mental cultivation and easy circumstances qualify them to examine speculative subjects in a satisfactory manner, let them not forget to sympathize with the poor, to preach the gospel to the poor, to write for the poor. Let influence, and time, and property, be cheerfully consecrated to the service of the Redeemer. Let the bonds of union be strengthened, and the principles of co-operation carried out. Let apostolic devotion, and simplicity, and zeal, be manifested, so will "religion without sectarianism" be welcomed on every hand as a long-sought good; the strongholds of bigotry will be demolished by its all-conquering energy, and "BABYLON THE GREAT IS FALLEN, IS FALLEN!" will be the triumphant song of emancipated multitudes.

Lord, speed that day of light and love,
That day of peace and holy joy;
Type of the happy state above,
Where sin and death will ne'er annoy.

Amen.

ON THE SUPERNATURAL ORIGIN AND CHARACTER OF CHRISTIANITY.

(*To the Editor of the Christian Pioneer.*)

SIR,—I sympathised with the grief you felt and expressed in your Review for March, on account of Mr Taylor, his defection from the faith of Christian Unitarianism. I inwardly gave you my very cordial thanks for the promptness with which you came forward to

vindicate Unitarians as a body, from the heartless scepticism of the ultra-rationalist party. I send you now some papers on the subject, being desirous, through the medium of your periodical, to bear my testimony to what I consider the genuine character of Christianity.

WILLIAM BURNS.

SALTCOATS, *July* 1. 1844.

THE occasion of my writing at this time, and on this topic, was the avowal of Mr Taylor in his deliberate scepticism, or unbelief of miracles, and, for that reason, I have taken some particular notice of his pamphlet; but I have not entered into any formal analysis of his argument, or refutation of it, in the shape it has been published. I have rather chosen to take such general views of the subject as, I have reason to believe, privately influence persons who, like him (probably), have once had their scepticism excited. I know from my own experience, at least in part, how one is apt to feel in such circumstances; for I can assure Mr Taylor that I have not refused to contemplate the arguments which have apparently influenced him. I know what it is to have some scepticism, and I think it a good thing, in a moderate degree, because it induces one to look at both sides of a question before deciding. Mr T. has said that "Truth is a higher name than Jesus," inferring, of course, that it should be followed, although it should seem to lead to the conclusion that Jesus had, on some points, been ignorant or erred. I grant, in that point of view, that my reverence for Jesus rests on the ground that I think he knew the truth and spoke it, on all matters relative to the salvation of mankind. I do not believe a thing merely because he said it, unless it be something which he could know and we could not—some matter of pure revelation. Thus far I admit every man's right, even as a Christian, to investigate the truth, untrammelled by authority, and I am willing to proceed in the same spirit. But I think that Mr T. has not fully appreciated the wisdom of Christ on certain topics, regarding which we can even form a judgment, and on other points, that certain discrepancies

between reason and the doctrine of Jesus are only apparent upon an imperfect view and consideration.

He is particularly sceptical about the credibility of that historical evidence on which the Gospel (as generally received) rests; and, therefore, we shall take up that matter specially. Some other things we advert to, as more general grounds of scepticism, and as entertained by other persons besides Christian Rationalists, for Mr Taylor appears to wish to hold himself a Christian. The great leader among the unqualified sceptics or unbelievers is Hume, and his views, as discussed by Campbell, require an early and sort of preliminary attention, under the head of evidence.

What sort of evidence should be offered and accepted in proof that miracles have been wrought in support of, or as an intrinsic part of, a divine revelation, and of supernatural interference of the Deity in behalf of man's salvation.

I have thought proper to say this much in reference to the bearing of my argument upon Mr Taylor's publication. It is not a complete review of his argument, but only an exposure of some particular sophisms. There is one general remark on the spirit of his book that I would notice here however.

Mr Taylor (Religious Union with Intellectual Freedom) constantly talks of the historical evidence of the gospels presented by such authorities as Lardner, with a kind of sneering contempt; but, in point of fact, there is no historical evidence more respectably supported in the world. It is no good argument, that to appreciate such evidence there is required a degree of learning and research which common people cannot give. This applies to all historical facts whatever, and to the learned as well as to the unlearned; for no man, learned or unlearned, has had time and opportunity, nor could have it in a lifetime, to examine personally all the original documents on which a historical narrative may rest. He must trust to those who preceded him for many facts as being sufficiently established, for the universal consent of those who had such opportunities is a sufficient voucher. This in the nature of the thing. But if the want of time, capacity, or opportunity, were valid objections

to the judgment of the people concerning historical evidence, the same objection is good against the reasons assigned or felt for philosophical scepticism. The people either do not understand them, or do not trouble themselves about them. Objections, therefore, grounded on such general and abstract views are useless for or against the respective systems of supernatural agency, and of natural. Their merits are comparative, and must be judged by the contrast of the evidence which is the most credible.

It is remarkable that a man who, like Mr Taylor, asserts and lays so much stress on the corruptions or false glosses put on the history of the gospels (as we have them, and as they are commonly received), should show such carelessness or disingenuousness as to assert or insinuate that he is "satisfied, from examining the evidences of Christianity, that there is no sufficient proof *in them* that Jesus worked miracles or ever claimed to work them." (Religious Union, p. 32.) Now, every reader can here judge for himself what truth is in his statement. The Scriptures, as we have them, and as they are now generally received, *do* assert that miracles were wrought, and that Jesus appealed to them as authority of his mission. As to the assertion that other miracles (legends) were afterwards added to this history, that is another thing. But what do you think, with the Bible lying before you, of an assertion that *its* history contains no account of miracles being wrought by Jesus and claimed by him? Verily, after that, any thing. It is tantamount to denying us the use of our senses and understanding, that we may bow to his authority. Look to our Scriptures or remember. It is needless to quote passages for statements so familiar to every one. After this piece of confusion or disingenuousness, made evident by its specification, who can have, or ought to have, any confidence in his general asseverations about historical corruptions? I believe they will be found all equally without foundation as this instance. Specific instances we shall notice, some by and bye on their own merits. Meantime, let us dismiss the vague prejudice attempted to be supported by loose cavils on history, and proceed

to the consideration of evidence generally requisite to establish the credibility of miracles.

I have said, respecting the plan of our discussion, that the general topic of evidence would require a distinct and preliminary consideration. I shall, therefore, begin with the consideration of it. What evidence can be reasonably required in proof of miracles having been wrought? I assume that miracles are *possible*. The Almighty power of God, who established the laws of nature such as we find them, must be able, if he see fit, to alter or suspend them. Their invariable uniformity we cannot suppose to be the result of any necessity external to the will of God; but it seemed good to him, and we can understand the reason why, that natural laws should be uniform in their operation. It was for the benefit of his intelligent offspring that they should be so, in order that they might know what to depend upon, and how to regulate their conduct in the affairs of this life. Without that we could have no experience to guide us; but man is a child of experience, and not of instinct like the lower animals, and must be governed accordingly. If, therefore, for the purpose of carrying forward the education of his intelligent offspring, and preparing them for another state of existence, wherein the order and laws of nature might be different—if, for such a purpose, a temporary suspension or alteration in the existing natural laws was requisite to rouse their attention and direct their hopes—*then* it is credible that God would interpose by miracle. All I contend for, however, in this stage, is the postulate, that the thing is *possible*, and, under the supposed destiny of man for immortality, is not *incredible*. In other words, I demand, as the basis of all discussion and argument, "that there is a God, the Creator of all things, wise, good, and omnipotent, and that he has designed man for immortality."

I understand that Mr Taylor and others to whom we refer, grant so much. They are theists, but not atheists. Therefore I may assume their acquiescence in the postulate laid down.

Now, supposing God was about to work a miracle, the strongest evidence to be given was addressed to the

sense of the spectator or witness of it. He sees and hears certain things out of the course of nature. There is afforded him every opportunity of investigating the phenomena, but he cannot refuse the testimony of his senses. He is irresistibly convinced that God is present, and interfering with the ordinary course of nature. But the evidence of sense cannot be given to every man, for that would be turning the occurrence of miracles into a fixed law. The constant interference of God would be the rule, and not the exception. As it has pleased God to bestow on man a certain degree of liberty, and of power to make him responsible for the exercise of it, a constant and arbitrary interference with him would be contradictory to this, and defeat the general design; and it supposes such an inconsistency of conduct as is incompatible with the wisdom of God. We are then to consider how the knowledge of a miraculous interposition of the Deity could be transmitted to the satisfaction of others who were not the witnesses of it.

The evidence of our senses is the first, the strongest, and the source of other evidence. Next to it, comes the recollections of our memory respecting the impressions of sense. We feel ourselves compelled by the constitution of our minds to confide in it also, providing there is no ground for suspecting that its powers have been impaired. These recollections constitute our experience, and we depend upon them in the next stage. We feel assured that these impressions may be trusted to, and, therefore, we feel no hesitation in testifying to, or assuring other people of what has come under our notice. Again, in justice, still more in charity, we are bound to believe what others testify to us as the matter of their experience. This forms a source of evidence by which we arrive at the knowledge of facts through the medium of other persons, namely, testimony. It is liable to this modification, however, that while we are conscious of our own integrity and competence in uttering our testimony, we must satisfy ourselves of the veracity and mental soundness of others in admitting their testimony.

This depends upon our knowledge of their character.

Another effectual way of attaining this confidence is by the concurrence of one or more witnesses, without concert, testifying to the same thing, for it is next to impossible that any hallucination or source of error could occur independently, to different persons, at the same time. We may be satisfied that a given testimony is a good source and ground of evidence in itself; it is only to be suspected when there are grounds shown for suspicion. Again, in the course of proceeding in our progress in this inquiry, we remark that testimony may be committed to writing, and transmitted to distant times and places, or it may be transmitted orally, from one person or one generation to another, in which form it is called tradition. Written testimony has the advantage of tradition in being made fixed and definite; but tradition has the advantage in being susceptible of more extensive and rapid diffusion. It has this advantage also, that, being committed to the trust of greater numbers, no single person, or few, can alter it, without being instantly liable to the correction of many.

Where all depends upon a written document, there may be only one original and authentic copy, on preservation of which, the accuracy and authority of all the multiplied copies depend.

The weight of testimony, whether written or oral, as evidence, is strengthened by monuments and institutions, originated for the purpose of proving or illustrating the subject of the testimony.

When all these circumstances concur in support of any given fact or series of facts, the evidence seems perfectly decisive and satisfactory. I assert that they do so concur in support of the Bible history; in which case it is idle to allege that testimony *may* be falsified. Let the allegation be proven; meantime, the weight of it is entitled to our admission as good evidence of itself.

Our sceptics, however, do not give us any specific counter evidences, nor take the trouble of assailing the character of the witness. They dwell on generalities. Hume's main objection is this—that if we rely on experience, which is the ground of testimony, we have the experience of thousands to the uniformity of natural laws, and only the experience of a few in testimony of

any miracle ever having been wrought. He would then have us set off the *number* in one case against the other number, and thus decide by arithmetic which preponderates. But the opportunity of examining the miracle in question was never enjoyed by that majority as it was by the minority; therefore there is no parallel between them. They do not speak to the same point, or of the same thing, and Campbell justly replies on this point to Hume, that such a process of reasoning is like demanding whether six pounds or eleven pence were the largest sum, and deciding that, as the pence were eleven, and the pounds only six, therefore the value of the pence exceeded that of the pounds by five. But two things, or the conditions of them, must be the same, otherwise we cannot institute a comparison or balance of this kind between their number. Now, the condition or position of Hume's witnesses and ours is as different as the pounds and the pence. His witnesses do not pretend to have ever had the opportunity of examining the alleged miracle. Their sense, therefore, is out of the question, as the basis of any evidence, either for or against the miracle: so, of consequence, was their memory; and being destitute of these sources of information, this is the reason they never have attempted any counter testimony.

We assume, then, that testimony is a good source of evidence to establish the credibility of a miracle, and, at all events, we may or ought to *examine* its soundness. The prejudices of the sceptic would drive us away from the very consideration of the evidence profferred to us. Shall we give up our prerogative of rational beings, in obedience to the dogma of any one? No; we will have the moral courage (of which the sceptics sometimes seem to assume the monopoly) to examine and judge for ourselves.

To accomplish this, in many cases it is needful, at a distance of time, to trace back our evidence through a chain of testimony. This has been done by many learned men, to whom we would refer. (See Harris' Review, p. 18.) But I do not undertake this; my special object is to deal with certain prejudices. One, and a leading one with Mr Taylor, is the incompetence of the un-

learned to test the accuracy of historical evidence. To be sure, if a man is predetermined to believe only what he sees, he is disqualified for ascertaining any point of history, and even matters of natural history or science. That is his fault. It is not the fault of the evidence offered. Common sense, and the necessity of our position as members of society, oblige us to receive testimony as an evidence of all historical facts. And not only so, but likewise of all things that could not come under the observation of our own sense or memory—that is, of our own experience. I have admitted that testimony may be weakened, indeed, or destroyed by any well-founded objection to the veracity or mental soundness of the testifier. But while it may be thus weakened, it admits likewise of some circumstances which so powerfully corroborate it as to make its evidence amount to a moral demonstration.

The concurrence of independent witnesses—that is, of such as could have no concert, has been already mentioned, and the degree of the demonstration in such case is proportioned to the numbers, providing they had all equal access to the primary grounds on which it rested, viz. the evidence of their senses, and were at pains to examine and reflect upon these primary impressions. But there are other circumstances besides the number of competent and willing witnesses.

If the matter of fact testified involve something against which the party is known to have prejudices, and yet thus have been led unwillingly, or it may be inadvertently, to bear testimony to the fact or facts in question, such testimony has an additional weight. Now, as all our observations are intended at length to bear upon the testimony for the Gospel history, we shall show afterwards that *it* possesses this circumstance of weight.

Meantime, let us finish our general remarks upon evidence. In the case of testimony, other corroborations and additional weight may be given to it also, by means of monuments and institutions, either designedly framed to commemorate events, or incidentally having that effect. It will be shown that the facts of the Gospel history have this advantage likewise. We have

said enough, however, at present, I trust, to show that the evidence of testimony is worthy of our attention, and is not to be scouted upon the pretences that Hume and other sceptics have put forward.

Martyria;

OR

EARLY UNITARIAN TIMES.

BY

Rev. William Mountford, M. A.

CHAPTER IV.

All thoughts, all feelings, all desires,
Whatever stirs this mortal frame,
All are religious ministers,
And feed her holy flame.

Coleridge.

On the morrow after his arrival, Sir Francis Farel sat with Master Willoughby Brandon at an open window. It was a soft, warm, fragrant morning. The sun shone, not into, but across the window. It was such weather as predisposes a contemplative man to reveries. No treatise has yet been published on the connection between psychology and meteorological science; but, no doubt, some such dissertation will be produced sometime. How often on a summer's morning the will is asleep, while the eyes are wide open, and thoughts of all characters, solemn and grotesque, throng in and out of the chambers of consciousness, deriding the drowsy will, and defying his power to detain them from this—that—anything—especially the idle, fleecy, dreamy clouds.

Beyond the garden of Harborne-House, in the open field, a hare lay on her side, basking in the sun. Now and then, she lifted her head suddenly, and erected her ears; but it was not out of any apprehension of danger, as was evident by her still continuing to lie at her length along the grass, while the gardener walked close by her.

Master Brandon smiled with pleasure at the dumb creature's confidence; but there were tears in the eyes of Sir Francis. He stood behind Master Brandon's chair, leaning gently upon his friend's shoulder; and, after a pause in their conversation, he said,—

"I grieve very much for thine altered appearance, Willoughby, and was last evening much surprised, notwithstanding thy previous warning."

"Why, Francis, didst thou expect to meet thy friends, in mood, look, and character, precisely such as they were fifteen years agone? Even the statue of his late Majesty, which was set up the week before thy voyage to Bremen, hath already required to have the left arm soldered, and the countenance twice repainted, although the ravages of wind and rain are not nearly so merciless as are the visitations of human life."

"Oh, Willoughby, dear friend! wherein have I offended thee, that thou hast never imparted to me the knowledge of all thy hardships? My wealth—I do loathe it, when I think that it hath failed in helping thee. Thou dost make me hate mine own person, since it hath been unworthy of thy trust."

"I have never doubted thy kindness," said Brandon; "solemnly I assure thee, that never have I needed thy generosity."

"Generosity! Oh, Willoughby, surely thou wouldst not have felt it such."

"Well, Francis, friend, comfort thee, then! I have ever been unscrupulous enough to have asked half of thy fortune, but that I have never needed it. Dost forget that it is now ten years since I succeeded to this house, and the Buckingham estate?"

"That sore matter apart, which we wept over last evening. Hast thou, in all other respects, been happy, Willoughby?"

"Yes! Some few trials I have had, but still hath my life been fortunate. Assuredly, Francis, the happiest man shall not look back over an extent of years without finding many streaks of disappointment running through; and some few spaces, here and there, discoloured with the bitterness of tears, the more bitterly

corroding, perhaps, for their fewness! But how doth the new religion prosper in Mayence?"

"Not at all; nor do I suppose that it will have any fresh accessions elsewhere in my fatherland. Politics are beginning to blend with religion. This duke is an enemy of the new faith, because those Counts befriend it; and the people of one town hate a reformer, because their commercial rivals, in such another city, are all Lutherans. Also, the political arrangements of all European states are beginning to be much affected by these religious divisions."

"I have myself perceived this, and have bewailed it," said Master Brandon.

"And this is not the worst, Willoughby. I think that there are symptoms of a Catholic reaction visible in many of our German states certainly, and I have reason to fear that the same may occur in other countries. It is not improbable that every bishopric on the Rhine may be Catholic again—Cologne most certainly so. The hierarchy is the root of the evil. It was an error not to have plucked it up. At Paderborn, for instance, it has sprouted again and blossomed—a corrupt tree, you may know it by its fruits—mitres and masses visibly ripening, images and indulgences, pretended miracles, frocks, cowls, and all other ancient trumpery."

Master Brandon laughed, and said, "A strange assortment of vegetables are they to be the product of one tree! But whether grown on a tree, or manufactured at Rome, I grieve for their existence, and especially at their increase. The first strength of the Reformation is spent; much of it has been wasted in intestine strifes. Obstacles, which were once enthusiastically overleapt, will henceforth be insuperable. But the worst is that religion is now becoming political; and, on most men's minds, the immediate loss of a penny weighs heavier than the fear of hell."

"And, then," Sir Francis added, "Protestants have discredited their own cause, by persecuting not only Romanists, but one another even. Among us Germans, John of Leyden's sad doings at Munster have brought shame on the new faith. Unfortunately, also, when the peasants rose throughout Germany, among their de-

inands were many in favour of the new religion; so that the princes attribute all the insurrections to the Wittenberg learning: and although falsely, yet, for this reason, will they support such of the clergy as will attempt the restoration of the old belief. And in many bishoprics they will succeed, and, not improbably, in some entire principalities."

"But withal, matters are not so deplorable in the fatherland, Francis, as with us. Scarcely could an angel conduct a change in religion without awakening bitterness, so easily is it stirred in the deeps of the human heart. But Satan's self could never have evoked a worse spirit than now animates the church."

"And will animate it, Willoughby. It is bad by nature, incurably bad. When an evil spirit doth completely possess itself of an institution, ages are inadequate to wear it out. Men correct one another; but institutions pervert those by whom themselves should be rectified. Your English church is the scandal of the Reformation. All its rulers and doings proceed on a principle which I vehemently question—the infinite superiority of a hypocritical and perjured churchman over a pious Catholic."

"Our reformation," said Master Brandon, "to have been beneficial, or to have escaped being of infinite injury, should have been a popular movement, and not a monarchical decree. The hearts of the people ought to have been its sanction, and not acts of Parliament extorted by terror and by trickery."

"Most true," said Sir Francis. "What with the knavery of his late most gracious Majesty, the truckling of the primate Cranmer, and the intrigues and worse villanies of your courtiers, the church hath been betrayed into a false position. It never will become what it ought to be. It never will have the confidence of the people, even as parent and child, when once estranged, rarely love again."

"Francis, that is not all. The church is but an institution, and, if rotten, may fall, and a better be built. The worst of the matter is, that men's sense of religion has been so tampered with as to be generally weakened, and in many minds it is quite destroyed."

"I am afraid, it is so, Willoughby."

"And yet," continued Master Brandon, "the same meddling and coercive measures are persisted in. I say that every man should be his own priest. However, if the people must have spiritual superiors, better the clergy than the court. If religion has latterly declined, which certainly it hath, is it wonderful? What is the chief impression of religion which young men have taken from the public events of these last twenty years? Surely that it is little else than a state-regulation, depending on the same authority, and enforced by the same penalties, as the excise."

"Nay, nay, Willoughby! It is a union of church and state you have got—a blessed union, so your lay-impropriators boast, devoutly, if not truly. But by the cobbler's stall at Coblentz, it is a union of gold and potter's clay, and just as incongruous and profitless a mixture. Church and State! King and Latin Grammar! Where is Master Coles's Accidence? Have I mislaid it? Oh, here we have the little book—a besom to sweep liberty clean out of school, as well as church. Now hearken, how this preface says, that 'as for the diversity of grammars, it is well profitably taken away by the King's majesty's wisdom; who foreseeing the inconvenience, and favourably providing the remedy, caused one kind of grammar by sundry learned men to be diligently drawn, and so to be set out, only everywhere to be taught, for the use of learners, and for the hurt in changing of schoolmasters;' wherein as it says, it is profitable, that the boy orderly decline his noun and verb. You thought yourself awoke, this morning, by Silenus laughing at the wood-nymphs, dancing in at your chamber window. Whereas it was my most merry self in your library, laughing over this King's preface, for the uniformity of grammar. Silenus, poor heathen idol, appeareth to none of us moderns. Instead of seeing his merry face, grinning up among the thick leaves of a beech tree, we have been starting at ghosts and devils, for the last thousand years. We had better see him. But the old fellow could not withstand monkery. And so when nobody believed in him, he vanished. In like manner, it will be with

ghosts. Peradventure the same thing may befall the devil at last."

"Hush, Francis! Enemies there are, over whom it is unsafe to exult, till we have certainly beheld their corpses."

"Pardon my ill-conduct, Willoughby. Did I not interrupt you?"

"No, no! I was merely lamenting the unfortunate manner of our Reformation, which indeed hath abolished some superstitious practices, but hath also vitiated the very soul of religion."

"Thou knowest," Sir Francis said, "that Cranmer, Calvin, and Knox rival in their claims his Infallibility of Rome. Now, as it seems to me, we must either obey Rome or our consciences—the mass-book, or else our own private judgment concerning the Bible."

"Most unquestionably. The Reformation is worthless, but as it lifts the slaves of authority into that liberty wherewith Christ hath made disciples free; but as it rolls responsibility away from the steps of the Church to the door of each Christian's conscience."

"But, Willoughby, what shall be said to the various sects, which are rising?"

"Verily let them rise. Better that there should be a hearty belief in doctrines differing three or four shades from one another, than that there should be one uniform faith, held from mere habit and not from strong conviction. The name of Protestant will not extend over more various doctrines than the word Catholic hath covered. Ignatius, Jerome, Austin, Gregory, Bernard, Aquinas, Abelard, Occam—these names embrace a wide variety of opinion. And how many different shades and distinct colours of belief are there between the prayers of St. Austin, and the thoughts of an unlettered boor, counting his beads to his saint at night! Then, what fights there were wont to be between Benedictines and Franciscans, and betwixt the friars and the curates! Remember, too, the ludicrous quarrels on the comparative merits of different relics—of the shirt of St. Anthony over part of the cheek-bone of St. Agatha."

"Or, as we have it in Mayence, the sword, which

beheaded John the Baptist over a bit of the wing of the dragon, which your English St. George slew; though to Lutheran eyes, it marvellously resembles a scrap of bad parchment: or, as I read in John Heywood's satire this morning, of a pardoner offering the French head of our Lady for sale, and afterwards recommending as better still, the blessed jaw-bone of All-saints. It was among the commonality that the old superstitions prevailed most malignantly; dost thou suppose, Willoughby, that the new learning will enlighten them, as marvellously as was promised?"

"Alas, Francis, no! An infinite injury hath been done to their religious conscience, in forcing them to renounce their old faith for the new prayer-book, which indeed they do not understand, and the observances of which are hateful to them, inasmuch as they are compulsory on pain of fine and imprisonment! The fleshly and outward observances of the old religion kept a sense of it alive in the most brutish mind. Images and shrines, fasts and feasts, saints' days and their ceremonies, confession and penance, were adverse to purity of religion, but also they made impossible its utter neglect. They effectively maintained among the people a pervading presence of religion, not the purest certainly, but still everywhere, and strongly felt. The new learning relies on the momentous importance of religion to secure for it attention. But how can this momentous importance operate, except through each individual's sense of responsibility? And this is the feeling which Cranmer and his compeers are striving, might and main, to repress;—persecuting all Christians, lay and clerical, who judge for themselves religiously."

"Yes," said Sir Francis, "that is the precise matter. Our reformers have broken the ceremonial crutches on which religionists were used to rely, but still will not let them grow strong in spirit, so as that their souls may rely on doctrines. But hark! Those bells—how mellowly and merrily they sound! Assuredly, it is over light hearts they are swinging—or else above very brawny arms."

"They are Edderton bells," said Master Brandon.

" Launcelot is on your path; seemingly he hath been in the village, this morning."

" Ha! ha!" the merchant laughed, " now shall we know who roasteth the peacock to-day; and to whose health the malmsey is tapped. What, ho! Launce, Launce! Pest on his long ears! or is he cropped, Willoughby? Hath he ever stolen thine hen eggs? Hast had him nailed to the pillory any time, or the barn-door? Launce! Thou hast an incorruptible servant, Willoughby, if temptation hath to shout to him thus loudly. The lazy lady would not do it. Och! ho! Der tauber, der dummkopf! Launce! The knave doth hear at last. Ho, he runneth for his life now."

" Nay, nay, Francis; for love, I hope, for love, I trust. Now Launcelot, how is thy little girl's fever, this morning?"

" Oh, as your worship said—better, wondrously better, for your worship's help. This morning, at streak of day, she called for father; and before one could say an ave, I blessed God, and was by her crib-side. Margaret hath her senses now, your worship, and can eat milk, a matter of a piggin, three parts full."

" God's mercy be blessed!" said Master Brandon.

" I was certain the news would please your worship. My wife wept at thinking how glad your worship would be for Margaret: your worship hath been so kind to us; as indeed your honour is ever and ever, and always."

" Well, well, good Launcelot, tell us, why the bells are ringing."

" Your worship, it is for Master Scruton's marriage with Mistress Split."

" I am glad. For the vicar hath been obnoxious to his bishop, from a suspicion of favouring the old religion. But Mistress Split is of exceedingly tender years."

" Your worship!" exclaimed Launcelot.

" Surely, it is not her aunt!"

" No, your worship! It is her great aunt, or else her grandmother, Mistress Dorothy Split at Atherton."

"Thank thee, Launce. Shame on them, shame on them both!"

"What, did Mammon give her in marriage!" The merchant asked. "Did a parson take her from such unscriptural hands?"

"Ay, ay! A fool, no doubt, that hath said in his heart, there is no love! But who can tell? Mayhap the marriage is for policy only: since the Reformed Church doth eschew a clerical bachelor, as worse than a heretic. No wife, no promotion now-a-days! An unmarried priest is ever a suspected papist. However, the clergy may have to put away their wives again, as in the late king's time. Master Scruton is a wary man; and hath no doubt made his choice on purpose, so as easily to be parted with, should the times require it. But so greatly older than he! Those forty-five years have an ill look between them. Albeit, until this morning, the venerable lady hath uniformly been accounted a marvel of discretion."

"There are ears," Sir Francis replied, "judicious also, and Protestant, which startle at the mention of a married priest, as if Satan's sanctity were spoken of. Among my neighbours, at Frankfort, there is great controversy, whether the marriage of Protestant pastors be expedient or no. What is thy judgment, Willoughby?"

"That it is in every way at least as expedient for them, as for their flocks—and rather more so, perhaps. To complete my idea of a reformed minister, marriage is essential. The old faith was a religion of certain times, particular places, and certain ceremonies: the new should be the Religion of Life. The priest reads his Latin prayers, often to himself an unknown tongue; performs the prescribed motions with his head and hands, his back and feet; lifts the consecrated bread into the air the appointed number of times; then eats a little of it: and that is his daily sacrifice, that of the mass. But the Protestant sacrifice should be that of the minister's heart offered on the altar of duty. Instead of swinging about him burning drugs in a silver censer, in the supposed honour of God, he of the reformed religion should radiate from his heart peace and

joy in the Holy Ghost, love and faith. I would have him commune with God, chiefly out of the fulness of his own soul, and not out of a mass-book, whether according to the use of Sarum, Lichfield, Sodor or York. Instead of a conscientious priest wearing his health out by an iteration of twenty masses upon a fasting stomach, I would have him come from intercourse with the Deity like Moses from his forty days' sojourn in the mount, his face radiant with saintly happiness."

"But an unmarried priesthood might be and do this, which you have now said."

"They might, Francis; but they would not commonly. Celibacy, when compulsory, doth often generate a trifle more of sourness than the sweetest temperament can quite correct. The pastor should be among his parishioners the pattern-man;—one whose blessed business it is to translate the Christian doctrine out of the Greek evangels into English manners; rendering the subject-matter of ancient parchments into common action, into every-day sentiment, for the easier understanding of the unlearned. To this end ought he to participate in all social relations. I am not decided but that he should share also in arts and commerce. The blast of the breath emitteth varying sounds through the brass tube, according as it is straight, like a horn, or twisted into a clarion. Out of an equal abundance of the heart also, the mouth speaketh very diverse things, according as that heart is fenced by a baron's corslet, or throbbeth in a widow's bosom. And from the lips of one, who hath spent a lifetime of strength on Aristotle, and whose sole company hath been with lexicographers, the gospel soundeth with marvellous difference to what it doth from the pages of the New Testament, which rejoice with them that do rejoice, and will have us weep with them that weep. If it were certain that Occam had superseded St. Peter at the portal of heaven, then logical acumen might be thought a Christian passport; but it is otherwise. The apostles have not been supplanted by doctors—by none, sweet, seraphic, nor irrefragable. The pastor ought to address the wants, woes, and wishes of his congregation. Men should be preached to, not as Nominalists or Realists, Papists or

Lollards, but as having human hearts in them; and it is only the language of the heart that will reach them—the words of one who hath lived, feared, and suffered the same things as themselves. Now, are not married love, paternal fondness, and domestic anxiety, three of the most abundant sources of the strongest human feeling?"

"Well," answered Sir Francis, "it is lawful I acknowledge, and, I think, that it may possibly be expedient, that priests marry. But Luther's marriage entailed a grievous scandal on his new religion. However, let every one be fully persuaded in his own mind."

"No clerical, any more than a laic person, will marry without. Be satisfied of that, Francis."

"I yield you, Willoughby, that priests may have wives, and the more willingly, as I have found a right pleasant way wherein a priestess, or a deacon's wife, may array herself. Here the verses are, written on the blank leaf of Simon Faith's Begging Friars.

"Would my good lady love me best,
And work after my will,
I should a garment goodliest
Gar make her body till.

Her sark should be her body next,
Of chastity so white;
With shame and dread together mixt,
The same should be perfyte.

Her gown should be of godliness,
Well ribbon'd with renown;
Purfiled with pleasure in ilk place,
Furred with fine fashioun.

Her belt should be of benignity,
About her midell meet;
Her mantle of humility,
To thole both wind and wet.

Her sleeves should be of esperance,
To keep her from despair;
Her gloves of the good governance,
To hide her fingers fair."

"Mercy, Francis, no more! Such clothing might do for an angel, or for the women of Ind, but not for Mistress Scruton, I trow, in the open streets, and cold of Edder-

ton: or speedily she would be spiritualized in herself, as well as in her dress. But who is this writer?"

"Robert Henrysoun the Scot. The verses are part of his poem styled the Garment of Good Ladies. Robes and wearers alike imaginary!"

"Fie, Francis! Sir Francis! Do you forget your knightly oath? Dishonoured recreant, false to your plighted faith, your lady's love, and the service you have sworn! You blush Sir Francis Farel, and it is proper that you should. If ever again the courts of love should be opened, I will away on to the Rhine and indict you."

"Pardon me, Willoughby. I will retract, revoke, recall, recant—any thing in reason! You were describing the Protestant priest as he ought to be, when I, rudely enough, interposed with this lady's garment; and now that you have seen and scorned it, will you resume?"

"No, I do not scorn it. Henrysoun's was no common genius. But in that instance his analogy between clothes and virtue is forced too far. The fault would have been more pardonable, if his wife or some sempstress had written the lines."

"But yet," said Sir Francis, holding up the book, "it is a pretty vein of sentiment."

"Vein! thread of thought you mean. The lines do not flow, they are stitched together."

"Willoughby, you are too severe on my Lady's Garment."

"So I am. In truth I like the poem, apart from a little matter of taste."

"You were saying, Willoughby, that the Protestant pastor ought to share in all the interests of life, and that his human nature is incomplete who hath no wife or child to care for."

"Nay, I said not that, though I would have the priest share in all human relations. I would have his income the exactly struck average of that of his parishioners—and rather than too large, I would have it small. For no sermon is commonly so nauseous as that on the vanity of the world, when preached in cope, rocket, and lawn-sleeves. Also, as nearly as possible,

should the pastor be in such circumstances as to experience the usual lot of human nature, in its hardships, wants, and happiness. To take these, and think of them rightly, is his own work as a human being, and to expound them, is his office as a preacher. He is, as it were, to show the good of evil; to detect and demonstrate Divine purpose in human difficulty; to reconcile men to suffering by the manner and temper of his explanations thereof; to evince how heaven doth begin on earth; and to manifest how nigh unto one another God and the soul do sometimes draw, even among ourselves, who dwell this side the fleshly veil, which separates us human from those brighter spirits of heaven."

After a few moments, Master Brandon continued. "In every sense the Protestant minister should be Christ-like in the sight of men, be a kind of mediator between Providence with the righteousness thereof, and human life with its sorrow and many evils. But, oh! that one Mediator between God and us, blessed and glorious, may be for evermore, for that sweet peace, into which his uttered name hath power to soothe our fears!"

To this thanksgiving of his friend, Sir Francis responded "Amen;" then seeing Master Brandon's emotion, he embraced him, and said, "In the chambers of the memory, there are objects which no years or chance ever thrust out. All of us have some departed friend, whose features reminiscence can recall, placid, expressive, and as well known as they were before God changed his countenance and sent him away. Among the recollected dead, there are some over whose beloved faces oblivion can never draw their shrouds, nor would we have them hidden—dear, pleasant, and consolatory—inasmuch as from their remembered faces are now reflected some few rays of his glory, in whose presence their souls are standing."

Master Brandon thanked Sir Francis for his kindness, and proposed that they should recreate themselves with a walk; and then he sent an attendant with Sir Francis Farel's humblest respects to Mistress Rachel Brandon, his sister, requesting her company, the which she withheld, pretending a slight cough. But her true

reasons were partly, that she wished to superintend her maidens in the preparation of dinner, and partly that she was afraid of walking out in her gown of sky-blue silk, lest there should be rain ; whilst her gown of mouse-colour was more frayed in the bodice than she cared to be remarked by an ancient admirer.

CHAPTER V.

" Our spirituality, what do they ? Some be clerks of the kitchen ; some surveyors or receivers."—LATIMER

THE day, which followed the preceding conversation was Saturday ; and Master Brandon with Sir Francis Farel made a morning's walk thereon, into Edderton. Anciently the smithy stood apart from the village, about a quarter of a mile, which when these two friends approached, they were stopped by an angry altercation, to which, when they had listened awhile, Master Willoughby with Sir Francis advanced to the door of the smithy ; inside which stood Abel Fulton the smith, with his heaviest hammer on his shoulder, and his round face red with wrath, whilst he watched the motions of the parish constable, whom Sir Bray, the curate, was encouraging to the execution of his office. Sir Bray doffed his clerical cap to Master Brandon, and inclined towards him reverently, he being in his heart glad to have a business interrupted, the which threatened him with discomfiture, and perhaps with bodily danger.

" Abel, Abel," Master Brandon said, " art thou not called the quiet smith ?"

Abel Fulton dropped his hammer, and answered, " Now, hear your worship. Ever since I acquainted farmer Howden, in secret, how Master Bray wronged him in the matter of the black horse, which your worship may have seen sometimes lame in the off hind leg, hath Mr Bray been pestiferous upon me, troubling me mightily about religion."

"It is a lie," Master Bray answered, "Every one knoweth, that the proclamation of his most gracious Majesty, whom God preserve from papistical machinations, and from all other devilish arts, doth command strict inquiry to be made in every parish after such as pray in the Latin and not upon the English Primer. Also yester morning, the unmannerly knave laughed at the church-door, whilst our worshipful vicar, and his most respectable and virtuous bride were coming away from the chancel, where I, most unworthy to do it, had celebrated between them the praiseworthy ordinance of lawful marriage. The wicked caitiff is suspected to be a contemner of married priests, contrary to the King's statute."

"May it please your worship, what I said at the Tabbard last evening was, that clergy be sometimes guilty of worse matters than lawfully marrying aged women."

"I guilty! Hast any person ever heard—does your worship—smith, art looking at me? As regards Jemima, the horse Jemima, I mean—the mare which I sold to Humphrey Howden so cheaply. Art laughing, caitiff? Verily, thou shalt rue thine impudence in the compter; thou shalt sit in the stocks, shalt stand in pillory, shalt be whipped at the town-post, as also at the cart-tail. Thou shalt be bored through the tongue, shalt be branded on the cheek, both cheeks. Insult the clergy, wilt thou, thou dirty smith and Papist?"

"Your worship, did I look at him? I never did. I looked at your worship's self."

Then the curate told the constable that he must needs procure additional assistance for the arrest of the stubborn smith. But Master Brandon said, "Is the vicar at his house, or hath he accompanied his fair bride to Atherton-Hall? This morning, I have had an entire buck presented me. The fat, Sir curate, lieth along the ribs lusciously thick."

"Doth it so?" inquired Master Bray. "Doth it lie a finger's depth along the fourth rib? Has your worship inquired into its age? The fore-foot—has your worship examined it? Was the animal skilfully killed? Some of your huntsmen do mangle the flesh shamefully,

and that often in the sweetest parts. How many days hath the breath of its nostrils been out?"

Master Brandon answered, "I have a haunch for a friend, which hath not one scratch upon it. But touching our neighbour here?"

"If your worship doth desire it, I could forget his wrongs towards myself, who am his curate; but concerning his obstinate contempt of the English Primer, the king's proclamation is express against it."

"Your worship," Abel Fulton replied, "my father and my grandfather said paternoster and credo on the mass-book, and in that manner did they instruct me. And what harm? This I do know, for it is what I see, that there be no such farriers now-a-days as before St. Dunstan was banished."

Master Bray answered with great contempt, "No undoubted Christian hath ever prayed in Latin. And I have heard that Dr Hopps, who hath greater repute for learning than all the cardinals, doth hold that Adam, the original of us all, did, beyond doubt, pray in his mother-tongue."

Master Brandon smiled pleasantly, and said, "Abel, the King doth order us to pray in English."

"It hath been said," answered Abel Fulton, "that the German friar hath a devil; and certainly the religious troubles all began with him. In our church, when the Holy Mother of God was pulled down, the people shouting for Luther the while, I swore never to pray after Luther's manner, though now it is a long time since. And they do say, that the King's Primer is Cranmer's making, and not Luther's book at all."

"Be satisfied, smith, the Lutherans pray not after the fashion of the Primer."

"Your worship is certain? Then assuredly will I get the schoolmaster to teach me the English paternoster."

Then Master Brandon said, "Sir curate, wilt thou honour the noble buck I spoke of, so far as to accept a haunch of his venison?"

"Many thanks, worshipful sir," said Master Bray. "I shall be at my poor home an hour hence at farthest."

Also Master Brandon put a silver piece into the constable's hand, and said, "The quiet smith seemeth a loyal subject. Art thou the officer hereabouts, who once remarked, that the better policy maketh the people love the authorities? It was a good saying. Good morning to you all!"

When Master Brandon was returning home, Sir Francis laughed aloud, and embraced him, and said, "The League hath deputed me to England to negotiate their business. Better they had secured thy help, wily Willoughby! Admirable Brandon, didst come by that astuteness innocently? Verily a lawyer's practice were inadequate to give it. Certes, thou couldst balk Lucifer of a victim; for hast thou not pacified an angry priest?"

"But then, Francis, Satan hath not that unappeasable appetite for venison which the curate hath. I know not how it may be with the German priests, but very commonly among the clergy of this neighbourhood, the staunchest heresy-hunter may be thrown off his scent, if you but cross it with venison."

"That is well," said Sir Francis. "And always it has been well for the world, that the priesthood have had their foibles, for they would have been irresistible, for evil at least, could they but have denied themselves feasting, as well as marriage."

THE "FREE CHURCH" IN SCOTLAND DEPUTATION TO AMERICA.

After having laid England under contribution in a way and to an extent quite unexampled, the "Free Church" sent a deputation across the Atlantic. Three of the number have returned, and various accounts have been given of their success. The probable results of their exertions are estimated at about £9000. Though this sum can scarcely be considered adequate to the labour its collection has cost, and though we believe it comes far short of the expectations formed regarding it, still it is sufficiently large to excite some

curiosity to know on what pretences it was obtained, and from what particular denominations it was principally drawn. From the accounts which appeared in the newspapers, considerable light was thrown on these points, and the comparatively small degree of success attained accounted for. These convinced us that the fact of the "Free Church" still clinging in theory to the principle of Establishments, had kept the contributions so low, while a systematic playing fast and loose with that principle, was the cause of their reaching even the height they did. For proof of this, we need only refer to the marked difference between the manner in which that principle was treated by Dr Macfarlane in his letters to the Duke of Sutherland, and by Dr Cunningham, when he underwent examination, and produced his credentials before the first meeting of American clergymen he addressed. The greater part of the subscribers to the "Free Church" fund, we also gathered from the same source, belonged to the more strictly Calvinistic denominations; and although we learned with extreme pain that any who hold the principles usually termed Voluntary, had been induced to give their aid to those who had so vilified them, yet we did firmly believe that all the more enlightened of our American brethren, and especially those whose religious sentiments are kindred to our own, had carefully abstained from giving any aid to this deputation. In this expectation, however, we have been disappointed. We have been undeceived by reading an article in the *Free Church Magazine*, entitled, "Notes on America, by one of the Free Church Deputation," of which Mr Chalmers is understood to be the writer. The Notes are confined to Boston. They contain little information on the peculiar object of his visit, except in one instance, to which we shall come presently. They consist of a general and highly favourable description of Boston and its society, an account of the interior of the churches, and the mode of worship, and of a rather elaborate explanation of the exact difference between the forms of Presbyterianism and Congregationalism which prevail in New England. The writer seems to have been highly delighted with Harvard College, which he

visited in company with Dr Cunningham. He allows that "we have no such institution in Scotland," even though it is "in the hands of the Unitarians." Harvard and its supporters leads him to speak of Unitarians in general. Experience has taught us what to expect on such a subject from this quarter. We should not, therefore, have thought it necessary to allude to this fresh instance of that mixture of bad taste and bitter intolerance which usually prevails in such productions, had not a new element been here introduced. Our readers will be surprised to hear that this was possible. But so it is. From a mistaken notion of liberality, the Unitarians of Boston have given this member of the "Free Church" deputation an opportunity of proving that bigotry can render its victims as destitute of gratitude as they have ever been of generosity. We are told that our friends "are, however, in general very liberal, or rather latitudinarian in their views, and admit orthodox ministers into their pulpits. So far as we are concerned, they entirely sympathize with our movement in one aspect of it, as a struggle for the rights of conscience, and the liberty of the Church. Many of them, ministers and people, have been to hear us preach and speak,—some have given to our cause pretty handsomely,—and were we to ask them, they would not hesitate to give us an opportunity of preaching in their churches, and to their people." Had this totally uncalled for act of liberality met with the return it in all justice deserved, and which at almost any other hands it would have received, we are well aware that any remonstrance of ours would have passed unheeded. But the case is very different. Not only are the motives which prompted to this act not appreciated, but in the very form of acknowledgement, in the slighting words we have quoted, a tone of calm insolence and haughty superiority is obvious. This, however, is not all. A little further on he tries to make out that "the long prevalence of Unitarianism," is owing to its having been endowed by the State, in common with the other sects of New England, the law having made it obligatory, till lately, upon all to support some form of religion, it being left to each individual to select which he choose. What will our

too liberal friends say to what follows? "Hence many, being obliged at any rate to support some church, connected themselves with the Unitarians, as being likely to interfere the least with their repose, to be most indulgent to their worldly practices, and to admit of their possessing the form, without requiring of them the power of godliness." This sounds rather oddly from one who asks support as the advocate of "the rights of conscience, and the liberty of the church!" But were the Unitarians of Boston so very ignorant of the character of the party whom this charitable gentleman represents, as not to know that the liberty for which they clamoured was *merely for themselves*, and the rights which they demanded such as could only have been granted at the expense of every free inquirer in this Scotland of ours? When the glorious sentiments which this man proves he at least cannot appreciate, fell from their lips, did no jarring note tell the attentive listener that selfishness had forced them to adopt these phrases, and that they were employed solely for selfish ends? But hear yet further this piece of still greater *liberality!* "I suppose every intelligent defender of the Establishment principle would condemn the system of State support here formerly pursued, and would rather see no legal endowments at all, than have all *forms* of *error* equally patronized and maintained with *the truth*." That is to say, this new enforcer of freedom of conscience would make it a test of a man's intelligence that he should think it sinful and unscriptural to support that form of belief which recommends itself to his reason and conscience, and right and Christian to compel him to support what he cannot believe.

To all this we need not add a single word, as we are fully convinced that should our Transatlantic friends become aware of the manner in which their unasked, and we think unrequired aid has been received, they will scarcely be inclined to remember it with unmixed complacence. We will, therefore, close our remarks, as far as this view of the subject is concerned, with another quotation in the shape of a prophecy. "It (Unitarianism) is certainly declining, and by and bye it will become weak, and quit the churches as it entered them,

for many of the pulpits, now occupied by Unitarian ministers, were once in the possession of orthodox men, whom a decay of vital godliness supplanted by those who prophesied smooth things." The wish, truly, was father to this thought.

It may, however, be pleasing to such of our readers as some of our quotations have rather startled, to know that the vender of these calumnies has himself unconsciously furnished arguments for their confutation. For instance, he tells us that "there are Unitarian churches in almost every place I have visited. They abound in Boston, and that body contains the fashionable, literary, and wealthiest portion of the community." It may surely be very fairly concluded from this, that a body so fashionable, and literary, and wealthy, will have some influence upon Boston society, and that if the customs and habits of that city are in any way peculiar, they must have had some share in their formation. Well, then, what does he say about this? "Boston, I may remark, is distinguished for the number, and extent, and variety of its religious, philanthropic, and scientific institutions. Fifteen thousand children receive in it an excellent education at the public expense. The classic schools are very superior, and everything that the warmest piety, the most considerate wisdom, and the tenderest humanity can achieve, distinguishes its various charitable establishments. Certainly more people here seem to live for the purpose of doing good, and aim, in their habits, and employment, and the disposal of their property, at the advancement of the kingdom of Christ, and the welfare of men, than in any town of the same size I have ever visited." It is scarcely likely that institutions such as these, which must require large funds for their foundation and support, receive no aid from the "wealthiest portion of the community." But, in truth, we do not require any inferences, however just, or any testimony even from such a witness, to repel the charges he has made. Nothing could convince us that the city in whose circle Channing, and Tuckerman, and Ware once moved, and in which their spirits will long be felt, could be other than what the late quotations we have made prove it to be. This writer would fain throw

discredit on the "high and beautiful morality," which, he affirms, has been *substituted* for "the distinguishing doctrines of the Gospel;" but while it bears such fruit as this, it will prove itself not to be "unsupported by Gospel motives," though it is "suited to the tastes of men," such as those who in Boston tread not unworthily in the steps of the departed great.

Were we to notice everything objectionable in these "Notes," short as they are, we should trespass too much on our limited space; but this may be said, that in almost every statement which refers to Unitarianism, there is a misrepresentation; in nearly every sentence, an unworthy insinuation.

THOUGHTS ON PRAYER.

All the varied emotions and trials of man declare the deep need of prayer; joy requires to be sobered by its chastening influence—grief to be assuaged by its soothing power. Prosperity will foster pride, unless sanctified by the humbling tendency of devotion; adversity cause murmuring and despair, unless the spirit of prayer lead the soul, with reverential trust, to the footstool of the Father's love. As man is the subject of temptation, his only safety is in prayer; as he is dependant, his only help is in prayer; as he is a prey to sorrow, his only effectual consolation is in the disposition of mind which prayer creates; as he is the subject of bereavement, his only hope is in the promises of the Almighty, which prayer tends to rivet on the heart, causing him to "sorrow not as those that are without hope;" as "heart and flesh fail," the spirit clings in prayer to Him who is "the strength of our heart and our portion for ever;" as the grave opens to receive us, prayer, without which no life-giving faith in immortality can be rooted in the soul, reveals to the departing spirit the nearer presence of the heavenly Father, and the spiritual beatitudes of the Father's house, the immortal's home. Thus, we perceive the intimate alliance of the devotional sentiment with all the wants of our na-

ture, and all the circumstances of our condition. It is a means of enabling us to supply the one and to improve the other. Its hallowed influence will be the best guardian of the soul's purity, the allegiance of the heart to truth and duty, and the diligent and faithful improvement of the varied trials and circumstances of life. It is a most important and efficacious instrument of spiritual culture and progress. In order to make it subserve this, its leading and most sacred object, it is essential that the suppliant should "pray with the spirit."

Formalism, with all its low and grovelling train of puerile superstitions must be banished from the breast. The act of adoration should not be the offering of conventional propriety, but the homage of purified affections, the outpourings of penitence, that humbles the soul with a painful sense of its imperfections; the supplication for strength, which is prompted by the heart-felt consciousness of weakness; the longing for purity, which results from a knowledge of our need of it; the petition for guidance, which is suggested by the ignorance and limited nature of our faculties; and the blended union of faith and trust which enables us to pray "as seeing Him who is invisible;" and seeing Him gifted with power "to save to the uttermost" all who call upon him, and extending to all alike the compassion that can never fail, granting the aid that is "mighty to save and strong to deliver," and robed in all the tenderness and benignity of a father's love. The sins of which we are conscious should be distinctly confessed to the Great Searcher of Hearts, the pardon we require should be fervently implored, the strength we need should be earnestly asked. By the confession of sin, our perception of its evil is increased, our power to resist its dominion established, and the whole feelings of our better nature stirred up into vigorous and faithful action. The mind is fixed on the perfection to which we should aspire, the heart strengthened in the virtues it should love, the soul filled with the holy aspirings it should habitually strive to cultivate.

Prayer is not a mere *debt to God*, to be paid by instalments of dry formality, but an exercise of the affections, which tends to fortify us against the power of

temptation, and to adorn our characters with every Christian grace. It is not so much to glorify God, as to sanctify ourselves, that we seek communion with the Father of our spirits. *He* needs not our prayers as barren acts of duty; but *we* need them as guardians of the sanctity of our own hearts, and an armour of righteousness on the right hand and on the left. *His* glory cannot be increased, but *our* spirits will be chastened and elevated by "effectual, fervent prayer." It is not simply to please *Him*, but to benefit *ourselves*, that we should pray. It is not solely to propitiate *His* anger, but to reveal to *our* minds, and enstamp on our very souls, the infinite evils of *sin*, that the strain of penitence proceeds from our lips. It is not simply to avert *His* wrath, but to save ourselves from the mischiefs and dangers of a self-wronged and ruined nature, that we pour out the confession of our frailties, seek forgiveness in the humbling sense of unworthiness, and sigh for inward peace in the quietude of a regenerated spirit in harmony with itself and its God.

The beneficial operation of devotion is wholly confined to man. The Immutable cannot be changed, the All-perfect cannot be improved, the ever-loving Parent cannot be appeased, by our offerings. *His* highest glory is *our* good. It is in accommodation to the weakness of *our* understandings, that changes in the Divine Mind are attributed to Him who "changeth not." We must pray in human language, and with human conceptions, or we could not pray at all; and therefore we say, "God is pleased with our devotions;" that is, they place *us* in a state of nearer approach towards harmony with *His* will, "the salvation of *our* souls." He pardons our sins; that is, the act of prayer, by impressing more forcibly upon *us* the evil of our sins, causes strenuous efforts on our part to renounce them. We implore Divine guidance; that is, by communion with God in prayer, we preserve alive a sense of our spiritual affinity towards Him, and are thus led to discover and fulfil the high and sacred obligations it entails. We address Him, through the hallowed teachings of Jesus, as "Our Father;" and the conviction of this, our kindred alliance with Infinite Purity, incites

us to be "followers of God as dear children." We inquire *His* will: and if haply we find it, we learn also, that "in prostrating *our* wills before *His* is our noblest devotion."

From its intimate alliance with our spiritual well-being, prayer should be frequent and habitual. It should not only be a sentiment, but likewise a habit. The spirituality of devotion need not necessarily be lessened by its becoming *habitual*. It must be so in a well regulated mind and pious heart. A mind sensible of its spiritual dependance and weakness, feeling its want of those aids in the formation of character which prayer is the best means of obtaining, will perceive the necessity of a frequent and close communion with the Heavenly Father. A heart conscious of the magnitude and variety of the blessings received, will delight in the outpouring of gratitude to the Giver of all good. And the consciousness of our defects and infirmities, revealed by prayer, has a natural and strong tendency to foster that moral vigilance which is constantly required, and that aspiration after improvement of which man always stands in need.

The perfection of the character of Jesus is probably more justly to be ascribed to his devotional temper than to any other single cause. The brief records we have of his holy life, make mention of the frequency and fervour of his prayers. If, therefore, his followers would be like unto him, they must, above all things, *in this respect*, imitate his example. The simple, yet sublime form of prayer left by Jesus, teaches us that the Christian is in *daily* need of the exercises of faith and devotion. And if the mercies of a single day have their proper influence on a reflecting mind and feeling heart, this recommendation, thus indirectly given by Christ, will be followed with cheerfulness and alacrity. No day is without its temptations, either inward or outward; consequently *each* stands in need of spiritual strength. Penitence too, is a feeling which a faithful and rigid self examination will *daily* inspire in every breast. He who lives without penitence is living without improvement, without a sense of his imperfections, and therefore without any probability of their removal.

" Forgive us our tresspasses" is then a petition by which *every day* of the *Christian's* life will be closed. The daily expression of gratitude to the bounteous and loving parent of all will rouse the desire to become more worthy of his loving kindness. The daily utterance of penitential confession will excite diligent effort to escape the debasing thraldom of all conscious transgression. The daily ascription of praise to the Moral Governor of the Universe will assure us that " all things shall finally work together for good to those who love" and obey him in truth; and the daily contemplation of Infinite Purity will foster aspiration and effort after a closer conformity of the human spirit to its Heavenly Father, F. F.

DORCHESTER, 3*d July* 1844.

REVIEW.

The Juvenile Miscellany of Facts and Fiction, with Stray Leaves from Fairy Land. London; Houlston and Stoneman. Parts 1 to 5.

THE perusal of these numbers of this little miscellany has very favourably impressed our minds. The truthfulness of principle inculcated, and the purity of thought which pervades the pages of this work, render it a valuable adjunct in the important and sacred task of imbuing the minds of the young with that perception and love of virtue, which at once presents the best foundation for the true dignity, usefulness, and happiness of after life, and has the greatest tendency to ensure constancy and earnestness in the pursuit of the good and the holy. Imagination is judiciously employed in exciting attention to interesting facts, and prose and poetry combine their attractive power in illustration of the wonders and beauties of the outward creation, as well as of that complicated machinery, which, under the guidance of wisdom, educes the pure and the lovely in the inner world of the mind and affections of man.

Dialogues, Metaphysical and Practical, by James Forrest, A.M. London; J. Chapman. Glasgow; Rutherglen. Greenock; Innes. Edinburgh; R. R. Nelson.

In our number for February (p. 91, 92), we expressed our approval of the two first of the series, and our conviction that the work would be made subservient to the highest interests of humanity. The additional numbers which have since been published are confirmatory of our anticipations. The third dialogue is between *Knowledge and Love;* the fourth between a *Straight Line and a Circle;* and the fifth between *Orion and Ursa Major*. Had philosophical subjects, whether relating to matter or mind, been ever contemplated in the devout, benevolent, and Christian spirit which animates these colloquies, instructive and beneficial had they proved to man; philosophy would then, of a truth, have been wisdom, instinct with love.

Lectures on certain High Church Principles, commonly designated by the term Puseyism. By Thomas Madge. London; Longman & Co. Pp. 312.

It was the custom of the honoured predecessor of Mr Madge in the ministry of Essex Street Chapel, London, the Rev. T. Belsham, at the conclusion of the forenoon service, to give familiar lectures on various subjects of interest to the disciples of Christ. These instructive and important statements of scriptural truth attracted the attention of the majority of the congregation, and often drew together others who had not attended the previous service. By means of these lectures much information was diffused, and great good effected. Mr Madge has observed a similar practice, and among other subjects to which he has directed the consideration of his auditors, that of Puseyism naturally and deservedly excited much notice. In the course of delivery, the lectures were fully attended; and at the conclusion of the series, an earnest request was made to their author for their appearance from the press.

The present volume is the result; and it is a work which merits and will reward the serious perusal of all who would understand and judge respecting the claims and assumptions put forth in the nineteenth century by large portions of the hierarchy of England and Ireland. Those assumptions are indeed of a most extraordinary character, and as preposterous as they are extraordinary. The adherents of "the *only true kirk of God*," whether self-styled "Free,"

or nicknamed by the "Free," "Residuary," a kirk by whose Confession of Faith it is regarded as sinful to *tolerate* a false religion, must have been not a little astonished, in the midst of their wranglings, and excommunications, and disruptions, to witness their Presbyterian claims to purity and truth set aside in the sweeping and decisive *ex cathedra* style of the following paragraph, which lately appeared among the advertisements of the *North British Advertiser*.—"The *British and Irish Episcopal Church is the ancient church of these countries*, planted by the apostles or their immediate successors, and continuing in an unbroken line of divinely-ordained bishops, priests, and deacons, from the day of Pentecost, when ordination in the Christian church began, till our own times. Her creeds, her worship, her formularies, are the same and identical throughout the eighteen centuries of her history." Such, however, are the assumptions of the Puseyite school—assumptions which, if founded in truth, are fraught with consequences whose magnitude is of fearful and destructive power, in relation both to civil and religious freedom, but whose reckless and mendacious character these admirable lectures most convincingly and unanswerably expose. If these assumptions be true, the "*therefore*" of one of the Anglo-Catholics is correct, "the Presbyterian establishment, being founded in schism, and destitute of an apostolical ministry, constitutes no part of the visible Church of Christ;" and, "with regard to all the other sects in Scotland which have seceded from the Presbyterian community, the same observations apply to them all." The power claimed by Puseyism is most appalling. "Consider," remarks the late Moral Philosophy Professor at Oxford, "the vastness of the power claimed by the church, a power which places it almost on a level with God himself—the power of forgiving sins, by wiping them out in baptism; the power of bringing down the Spirit of God from heaven, and incorporating it in the person of frail and fleshly man. Think, I say, of this stupendous power, and then ask if any human being could dare to assume it without authority from God himself. If such authority has never been given, then the church is guilty of the most frightful blasphemy that man can conceive. If it has been given, is it not a fearful thing to make light of or dispute it?" Passing strange is it that such claims should, in the present age, be revived, and that people should not at once indignantly spurn the sacerdotal pretension.

Mr Madge's volume contains eight lectures,—The principles, spirit, and tendency of Anglo-Catholicism, or Puseyism; the Christian Church; Apostolic succession; Catho-

lic tradition, and the authority of the fathers ; Sufficiency of Scripture, and right of private judgment ; Church of England in conjunction with the State ; The essential principles of a Christian Catholic Church ; Recapitulation.

The rise, progress, and nature of Puseyism, are thus sketched in the first lecture :—

" My first object will be to make you acquainted with the leading principles of the Puseyite or Oxford school, so far at least as they relate to the authority of the church or clergy, and to point out the tendencies which it clearly manifests. In the sixty-fourth number of the ' British Critic' (the generally understood organ of the Puseyite party), we read, ' It is now about ten years since certain members of the University of Oxford began to put forward, by means of Tracts and other publications, various high-church doctrines which all agree had been for a long time laid aside or but indifferently maintained in our church ; these doctrines are mainly, baptismal regeneration, the real presence, the eucharistic sacrifice, tradition, church authority, and apostolic succession.' ' There are few,' says Professor Powell in his work on ' Tradition,' ' who have not heard something of these questions. Those periodicals which are chiefly devoted to religious and theological subjects have been full of them. Even the daily journals have from time to time resounded with the mention of the ' Oxford Tracts,' and the names of their principal supporters. There have gone forth among the public at large impressions of the existence, organization, and growth of principles, and a party of the most dangerous tendency, originating within the pale of the Church, and extending even to both the ancient universities. They are commonly supposed to aim at little less than the complete revival of ecclesiastical authority and discipline, long consigned to oblivion ; and a gradual, or if possible, an immediate restitution of the very spirit, if not the actual letter, of Romish superstition and papal despotism.'—(Powell's ' Tradition Unveiled,' p. 2.)

" To Dr Pusey, the regius professor of Hebrew in the University of Oxford, is commonly attributed the origination of the party bearing his name, and about the middle of the year 1833 they organized themselves into a regular association, and began the publication of the Oxford Tracts. To what extent their doctrines prevail I have not had the means of distinctly ascertaining ; that they have spread with astonishing rapidity is most certain. A very large proportion of the younger clergy are said to have embraced them. The number of their clerical adherents is

reckoned by thousands, and daily accessions to their ranks are boasted of. Dr Pusey himself speaks of the extraordinary progress which Anglo-Catholic principles have made in England, and of the sympathy which they have found in the Episcopal churches of Scotland and America.

"That you may better understand what those principles are, their character and tendency, it may be advisable that I should remind you of the religious parties that appeared in the English Church at and about the time of the Reformation, of the distinction between high churchmen and low churchmen, and of the part taken by Archbishop Laud and others, in the reign of Charles I., to bring the English Church to as near a conformity as possible to the standard of the Romish Church.

"How the English Reformation was brought about is probably familiar to you all. Though from the time of Wickliff there had been many, in various parts of England, disaffected to the Romish Church and anxious for a change, that change, even to the small extent to which it was carried, would, in all probability, not have been effected but for the personal interference of King Henry VIII. The object of that odious tyrant, in separating from the Church of Rome, it is not necessary for me to dwell upon. It is sufficient to notice the fact, that what was done, was done in obedience to his will, and for the gratification of his vicious inclinations. Henry, as it has been well observed, determined to be his own Pope. The power and authority which had been possessed by the Romish pontiff were now claimed and exercised by himself. As for the people, they were to believe as he taught, and to worship as he enjoined. 'The religion established by Henry VIII.,' says Lord John Russell, in his Essay on the English Government, 'was so far from being the Reformed Church of Luther or of Calvin, that he prided himself in maintaining the Roman Catholic faith after he had shaken off the supremacy of the Pope. His ordinances, indeed, vibrated a short time between the old and the new religion, as he listened more to Cranmer or to Gardiner; but the law of the six articles, which contains the creed he finally imposed on his people, maintains and confirms all the leading articles of the Roman belief.' Edward VI. was not only friendly to the little Reformation which had been effected, but was desirous of carrying it still farther. All progress, however, in this direction was arrested by his successor Queen Mary, and under her auspices the Romish Church resumed very nearly its former position. On the accession of Queen Elizabeth affairs took another turn. Her own legitimacy and title to the crown

being identified with a denial of the Pope's authority, led her, in spite of the strong bias she had for the Romish doctrines and ceremonies, to espouse the side of the Reformation. The Protestant exiles—who had sought refuge in foreign countries from the persecutions to which they were exposed at home—were allowed to return, but were not permitted to make any change in doctrine or worship. An act was soon passed establishing the ecclesiastical supremacy of the Queen, and this was a power of which Elizabeth was exceedingly proud and upon which she set the highest value. In the early part of her reign the clergy in convocation passed and presented to the Queen five articles respecting the sacrament of the Lord's Supper and the authority to be exercised by the 'successors of the 'apostles,' which it would be difficult to distinguish from the Romish doctrines of transubstantiation and the church's infallibility. Nowithstanding however these manifest indications of their leaning towards the Papacy, when they were required to take the oath enjoined by the Act of Supremacy and to renounce the spiritual as well as temporal authority of the Pope, they generally submitted with the exception of all the bishops but one, and about two hundred of the other members of the clerical body; thus furnishing another proof of the readiness with which ecclesiastics in that age, as in the preceding ones of Henry, Edward, and Mary, adopted or professed any opinions which the reigning monarch might choose to set up. The Reformation in England, such as it was, was not accomplished by the efforts of the clergy, but in spite of them. Sir Michael Foster, esteemed one of the greatest of our constitutional lawyers, concurs in this opinion. He says, 'I believe it will appear that the great work of the Reformation was chiefly conducted by lay counsels in opposition to the clergy. They were active in none of the changes except in the restoration of Popery under Queen Mary, and in the cruelties in her reign.' As before observed, most of the bishops, in the early part of the reign of Queen Elizabeth, having refused to take the oath of supremacy, vacated their sees, several of which were filled up by some of the exiles who had lately returned to England. Of these Grindal was made Bishop of London, and Jewel, of Sarum. Now these bishops had contracted, while abroad, a strong aversion to many of the Romish rites and ceremonies which were still retained in the English Church, and were anxious to be relieved from them; indeed most of the leading men were at that time desirous of simplifying the church ceremonial,—Archbishop Parker, with the Queen, standing

almost alone in maintaining it. Nor was this altogether a new feeling. It existed with many as far back as the time of Henry VIII. Among this number, perhaps, may be reckoned Latimer, Ridley, Hooper, and Coverdale, men to be had in grateful and lasting remembrance for their learning and virtue, their labours and their sufferings.

" You will observe, then, that almost from the very first there were two, or I might say, three parties in the Church of England.

" First, the high-church party, who, if not really and in heart Roman Catholics, were for adhering as nearly as possible to the doctrine, discipline and ritual of the Romish Church. In all essential points they were one with the Papacy.

" Next there was the low-church party, consisting of those who, like Ridley, Hooper, and Coverdale, were for a greater simplicity in the outward forms of worship, and whatever their opinions may have been of the divine origin of Episcopacy, regarded the Lutheran and Reformed churches as sound portions of the Christian community. Out of this party sprang another, if indeed it may not rather be considered as a branch of the same trunk, distinguished by the name of Puritans, from their desire of purifying the church still more from what they deemed Romish corruptions, and carrying to a greater extent the principles of the Reformation.

" Now these terms, high-church and low-church, though clearly marking the two parties that existed in the Church of England almost from the very beginning of the Reformation, did not obtain general use and currency till about the reign of Charles I. Of the low-church divines of that period, Mosheim says, ' They were zealously attached to the form of ecclesiastical government and worship that were established in the Church of England, and they recommended episcopacy with all the power of their eloquence, but they did not go so far as to look upon it as of divine institution, or as absolutely necessary to the constitution of a Christian church ; and hence they maintained that those who followed other forms of government and worship were not, on that account, to be excluded from their communion, or to forfeit the title of brethren.' Among the low-church divines Mosheim mentions the names of Hales, Chillingworth, More, Cudworth, Gale, Whichcote, and Tillotson, than which there are few more illustrious to be found in the annals of the English Church. The learned historian further informs us that the high-churchmen were so called on account of the high notions which they entertained of the dignity and power of the Church, and the

extent they gave to its prerogative and jurisdiction. They denied the validity of Presbyterian ordination, and disowned the ministrations of foreign churches.

"Of this party the celebrated Archbishop Laud may be considered as having been, in the times of Charles I., the leader and chief. Of the principles of this party Hallam thus speaks: 'It is notorious that all the innovations of the school of Laud were so many approaches in the exterior worship of the Church to the Roman model. Pictures were set up or repaired; the communion-table took the name of an altar; obeisances were made to it; the crucifix was sometimes placed upon it; the dress of the officiating priests became more gaudy, and churches were consecrated with strange and mysterious pageantry.....The doctrine of a real presence, distinguishable only by vagueness of definition from that of the Church of Rome, was generally held; prayers for the dead were vindicated by many; the practice of auricular confession was frequently inculcated as a duty; in fact there was hardly any distinctive opinion of the Church of Rome which had not its abettors among the bishops, or those who wrote under their patronage.'

"Now I wish you to observe, that it is with Laud and the party of which he is the representative, that the Puseyite or Oxford Divines have closely identified themselves. They are not a new school in the Church of England, but the revival of an old one. Their great apostle, the object of their fond idolatry, their hero, champion, and guide, is Archbishop Laud. Froude in one of his letters thus writes: 'I have been reading Clarendon. I am glad I know something of the Puritans, as it gives me a better right to hate Milton, and accounts for many things which most disgusted me in *his*, not in my sense of the word poetry! I adore King Charles and Bishop Laud. As for the Reformers, I think worse and worse of them.'"

The long quotation we have made, and the outline we have given of the subjects treated in this volume, together with their vast importance and practical bearing, will recommend Mr Madge's work to all who value Christian truth and freedom,—who prefer piety to fanaticism,—and the "liberty of prophesying" to the impositions of priestcraft and the thraldom of traditionary authority. Not unfrequently has Mr Madge done good service in the holy cause of truth and freedom, and in this fresh offering at the same shrine, his labours deserve the warm commendations of all who desire to follow Jesus the Christ as the "Way, the Truth, and the Life," and who esteem the Bible as the best and surest rule of faith and practice.

THE

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Martyria;

OR

EARLY UNITARIAN TIMES.

BY

REV. WILLIAM MOUNTFORD, M. A.

CHAPTER VI.

They that to refute the invocation of saints, have denied that they have any knowledge of our affairs below, have proceeded too far, and must pardon my opinion, till I can thoroughly answer that piece of Scripture "At the conversion of a sinner, the angels in heaven rejoice."—SIR THOS. BROWNE.

THE morrow after encountering the curate, Master Brandon and his friend Sir Francis rose earlier than was Master Brandon's wont, for it was Sunday. It was just open daylight, and the sun was rising redly out of the blue mist of an autumnal morning, when Master Brandon, with his household kneeling round him, prayed those special prayers which befit the day, and that early season of the day, at which our Lord arose from death. When Master Brandon and his family had ceased praying, they shook hands with one another, and blessed one another.

At breakfast, Master Brandon said, "Ale, Francis; or wilt drink some of thine own vintage, this morning? It is excellent any where, and almost any time, although your patriotism must still excuse its smacking but harshly on the palate, after the Portingal juice, or even our own mead. I am not choice in my drinks, but still I say, that excepting this very welcome gift

of your own, no other Rhenish wines can endure exportation."

"And why?" asked Sir Francis.

"Because prior to drinking them pleasantly, the wine-bibber ought to toil up the hill-sides of their growth, at noon also, and on the dog-days. What a beautiful morning this is! Francis, I have ever loved to see the sun rise on the Sabbath, partly as being that season at which the Lord Christ first looked at it, after his sleep of death. I much dislike being hurried in the few domestic arrangements, which are not to be dispensed with on the Sunday. It is only when I am up betimes, and am calm in mind, that the sun seems to me to rise with healing under his wings. Besides, this is not our day, to shorten as we please; it is the Lord's day."

"The recurrence of the Sabbath," said Sir Francis, "is a pledge of the Divine Faithfulness, but especially so, is the sun's regularity in rising. 'Since the fathers died, all things continue alike from the beginning of the creation.' But this is not through unconcern; or darkness at its next coming must thicken into everlasting night. See how red the windows of yonder church are, as the sun shines through them."

"And look," Master Brandon added, "how much more brightly the sun appears to shine in the churchyard, than in the fields beyond! Doth it not seem, as though himself newly risen, he were re-gilding with his rays, the promise which is written, in golden letters, on some of the grave-stones, 'even so them, which sleep in Jesus, will God bring with him at his coming?'"

"It doth," said Sir Francis. "God's constancy in nature ought to persuade us beholders of his faithfulness to his word. It is evidence for the Gospel, which will accumulate in strength, morning by morning, unto the end of all things. The covenant, of which Christ is the mediator is with that same God, who, from time to time, doth set his bow, in those rainy, threatening clouds, which intervene between his heaven and our earth."

"You still love the rainbow, Francis. Bread! There is a manchet near you. Will you assist my sister to some mutton; or, Rachel, will you attempt this venison-

pasty? It is an ancient belief, groundless, but also very pleasant, that when God doth set his bow in the clouds, spirits pass to and fro upon it. The rainbow was meant to be a help to faith, and assuredly it is such: it is a bridge into the world of unseen things, on which the feebler of my aspirations have often mounted high above their usual earthliness."

"Willoughby stops the tankard," said Sir Francis. "Thank you. What think you? When I was latterly at Florence, there were invited one day the Signors Strozzi, Capello, Cenci, Sforza, and other merchants, to meet Augustus Fugger and myself, the merchant of Augsburgh, not his cousin, lately ennobled. Also there were present the renowned artist Benvenuto Cellini, and the painter Tiziano Vecelli, a right pleasant man. At least there were thirty persons in the company, and they all had separate drinking-cups."

"That is marvellous, Francis, but rather unsocial, is it not? A strange custom it is! It is, no doubt, a subtle device of the goldsmiths for the increase of their art. Separate cups at the same table, so many of them, and they of silver, did you say? It is very curious. Latinized into Socinus, what is the proper name of your Italian friend? Signor Soccini? Well, was he with you at the banquet?"

"No. He had left me, hoping to meet an uncle at Bologna, where also his father Dr. Socinus resides, a right famous man in the University, and Professor of Law. And thence he went to Signor Gentili at Vicenza, so that I saw him not again."

"Gentili is one of the Vicenza Arians, I presume; though among the names of other illustrious men, I have never heard his. Under Providence, would that one Italian state might be reformed! I have desired it greatly, and shall now long for it the more, inasmuch as you found the new religionists there, so many of them Arian, or at least, as you report, so tolerant. I yearn for their success. How hard it is for faith to quite purify our wishes from their impatient alloy! As to the progress of religious reform, I like Luther's sentiment—'Let our Lord God look to it.' We looking back, perceive no reason why salvation should not have

followed on the fall immediately; nor why Christ should not have comforted the human race in Adam's lifetime, as well as 4000 years later, during the existence, and towards the dispersion of the Jewish people. We see no reason why Arian truth should not triumph instantly: but peradventure the Deity does. Generations hence may rejoice in God's unfolded plans; but to reverence their inscrutableness with folded hands and with bowed head is ours: and for our spiritual profit, perhaps, it is not the least precious part. Along with prophets and righteous men, we may allowably desire the sight of the distant day, but we may not be distressed at the want thereof. The accomplishment of our Arian hopes may be utterly frustrated—the curtain that hangs between us and their consummation, we may, perhaps, never live to see one corner of uplifted. What then, Francis? Darkness is God's as well as light, and therein, if we cannot work, we can pray—and that with more constancy and faith, than we should perhaps retain in the glaring sunlight of good fortune."

"In the worshipful company," said Sir Francis, "which I was just now speaking of, I saw Dr. Andrew Alciati, Professor of Law at Milan now. He is a reputed Arian; and I was therefore grieved at having no opportunity of privately addressing him. You have doubtless heard of Alciati. Among the lawyers he is worse than Reuchlin was with the monks—and by a like potency of Latin and Greek. You were accustomed to admire Justinian's Pandects, though revolting from most of the glosses thereon, and from the learned, lumbering, legal nonsense, as you were wont to style it, of the Reports and Commentaries. Dr. Alciati's opinion is not altogether dissimilar. He insists on the Pandects being read under Cicero's help, and with a knowledge of the times and usages amid which they were published, especially of the sixth century."

"Most excellent, and yet but reasonable!"

"Also his Greek knowledge hath acquainted him with the works of the Grecian jurists, who till a century ago, practised the Roman law at Constantinople, more purely than it hath been observed in any other country since the fall of the empire."

"I have heard of Signor Alciati's fame," Master Brandon said, "and of his wrongs, I am afraid; have I not?"

"He hath been driven over half Europe; at one University dispossessed of his Professorial Chair by intrigue; at another expelled thence by violence. He lectures at Milan now, but hath been pursued even thither, by the hatred of his fellow-lawyers, so intolerant are they of change."

"I thought, Francis, that no professional enmity had equalled the intestine jealousies of the clergy."

"Heaven forbid it! Indeed, it could not well be. None others can persecute like the ministers of peace, especially if some more generous and learned brother, be their victim! There never occurred among jurists I hope, a like case with that of the young priest, I heard of yesterday, deliberately harassed out of his cure into poverty and such distress of mind as was partial madness; and that by priests dwelling in and adjacent to his own parish. I wonder his sufferings did not eat into their souls."

"Ay, ay, they will hereafter. Does that soothe your indignation? It was altogether a mournful history: also you forget that his subsequent hardships were unknown to them, that were their cause"——

"Willoughby, they might have been guessed at."

"And ought to be still," added Master Brandon, "only that there are no temptations like the clerical. You and I are spared them, God be thanked!"

"Unwillingly would I be either priest or prince, Willoughby. I am no Pythagorean; else both at matins, and vespers, and at nones, ay, every hour, I could pray that my soul, after transmigration, might, by no means find itself either under a clerical cap or beneath a royal dais."

"I think, Francis, that you could supply a few additional adages to Erasmus' book, only that some way, few honest men have ever opposed the priesthood and prospered. You and Dr. Desiderius agree right well on royalty and priestcraft."

"Every man hath his Utopia; mine is of a land of good magistrates and charitable priests."

"Priests, both bishops and ministers, charitable, and in every sense of the word do you mean? Verily, before your Utopia is found, Sir Thomas More's will have become common-place."

"But More," said Sir Francis, "provides for a charitable priesthood, doth he not?"

"He provides a good chance of it. He could not well do more. The book is on the shelf behind you, lying on the top of St. Austin, in folio. Thank you. This day, at this time, I nearly always remember our friend. There is a passage in this book of his, which commonly recurs to my mind, from long custom, just at this season. It is the context of the passage wherein is described the utopian view of death."

"Read the entire passage, will you? for I have never heard any portion of the work in the writer's native tongue."

Then Master Brandon read this out of Sir Thomas's book on the Utopians:—

"They are almost all of them very firmly persuaded that good men will be infinitely happy in another state; so that, though they are compassionate to all that are sick, yet they lament no man's death, except they see him part with life uneasy, and as if he were forced to it; for they look on this as a very ill presage, as if the soul, being conscious to itself of guilt, and quite hopeless, were afraid to die, from some secret hints of approaching misery. They think that such a man's appearance before God cannot be acceptable to him; who, being called on, does not go out cheerfully, but is backward and unwilling, and is, as it were, dragged to it. They are struck with horror when they see any die in this manner, and carry them out in silence and with sorrow; and praying God that he would be merciful to the errors of the departed soul, they lay the body in the ground. But when any die cheerfully and full of hope, they do not mourn for them, but sing hymns when they carry out their bodies; and commending their souls very earnestly to God, in such a manner that their whole behaviour is rather grave than sad, they burn the body, and set up a pillar where the pile was made, with an inscription to the honour of such men's memory.

And when they come from the funeral, they discourse of their good life and worthy actions, but speak of nothing oftener, and with more pleasure, than of their serenity at their death.

"They think such respect, paid to the memory of good men, is both the greatest incitement to engage others to follow their example, and the most acceptable worship that can be offered them; for they believe, that though by the imperfection of human sight they are invisible to us, yet that they are present among us, and hear those discourses that pass concerning themselves. And they think that it does not agree to the happiness of departed souls, not to be at liberty to be where they will. Nor do they imagine them capable of the ingratitude of not desiring to see those friends, with whom they lived on earth in the strictest bonds of love and kindness; and they judge that such good principles, as all other good things, are rather increased than lessened in good men after their death; so that they conclude they are still among the living, and do observe all that is said or done by them; and they engage in all affairs that they set about with so much the more assurance, trusting to their protection; and the opinion they have of their ancestors being still present is a great restraint on them from all ill designs."

Having shut the book, Master Brandon said,—"A hidden and intangible soul, within each living body, is universal belief. Why, then, should not the possibility be confessed of spiritual presence in the earth, imperceptible by the eye or the ear indeed, but not unreasonable, whatever any doctor may allege. A restricted locality for departed souls is no article of scriptural, although it be of Catholic faith."

Then Sir Francis rejoined,—"There is a conjectural, as well as positive belief; and among theological truths, there is ample room left for its use, purposely I think; and which may most profitably be exercised, provided it be done in harmony with revelation, in humility and in awe. There are several articles of the Roman Church which are beautiful as speculations, which are comfortable also and useful, when held so far only as they are congenial with the believer's mind, but which

become pernicious in their spirit, by being decreed as dogmas essential to salvation. Man has not only affirmatory, but also conjectural faculties; and in order to their exercise in religion, there are subjects designedly left obscure. Much spiritual benefit have I experienced from silently speculating on the Unknown in the spirit of the Known—a process whereby I have felt my religion the more reasonable, and my reason become the more religious."

"Very good, Francis! You have expressed clearly what before I dimly thought. But as I was about saying, this concluding sentiment of Sir Thomas's commonly occurs to my mind, at this hour of the Sabbath, whilst walking, as I usually do, in the garden a short while. That there is a world of spirits round us I do suppose; sometimes I am certain thereof almost—there being seasons when we thrill to the invisible more readily than at others; and mysterious moments wherein the soul is dimly conscious of an innate affinity with some other world, solemn and unknown. Whilst thus, as it were, 'in the spirit,' have I felt what misunderstood are superstitious beginnings; I mean the supernatural appearance which, at such seasons, the commonest objects assume, the bodily senses being in a manner, glorified when the soul's higher faculties are astir, like the strings of a lyre, all vibrating, though only one be struck. Meditating on them that have departed this life, the breeze has seemed to me, on a Sabbath morning, freighted with their last breath, a penetrating power of peace and love; and many times have I started among the elm-trees yonder at their voices, seeming, though repressed, to sigh softly in the branches above. This moral meaning of nature, rising with the soul's mood, would be most inexplicable, but that God is all in all; in drawing nigh to whom earnestly, external objects, all of them, seem heavenward steps, and, no doubt, were divinely meant to serve as such."

Here Master Brandon paused during a few moments, and then continued.—"But specially do they appear so, on the Lord's day: the calm and the holy associations of the Sunday co-operating with my religious feelings; my contemplation of the past has risen sometimes al-

most into the vividness of the present; the memory changing into the presence of the dead, so blessed, and of such purifying efficacy, as that the soul is not unwillingly self-deceived. Self-deceived! Why should I say so? God and his spiritual family are the only two ultimate ends in the universe; with the Deity we commune through our devotional impulses; is it unreasonable to imagine that there is wrought into our souls some affinity with the world of spirits, however latent the feeling may be as yet? Worship is preparatory to the extatic vision. And of the communion of saints, it is not improbable that our nature might, by a religious observer, even now be found to afford some suggestive token, some preliminary feeling, nobler at least than the vulgar fear of ghosts."

On the curious question here discussed, it is not possible to determine Master Brandon's exact opinion. It is not unlikely that this was one of the conjectural points of his faith; the intensity of which would, in that case, be much dependent on his mental mood. There may have been enthusiastic and very brief, momentary seasons almost, wherein he may not have been disinclined towards the judgment of Sir Thomas More; and sometimes, not improbably, he soothed himself contentedly with such feelings as Dr. Southey once expressed:—

> My thoughts are with the dead; with them
> I live on long past years,
> Their virtues love, their faults condemn,
> Partake their hopes and fears.
>
> My hopes are with the dead; anon
> My place with them will be,
> And I with them shall travel on
> Through all futurity.

At the end of the preceding conversation, Master Brandon said, "Now, Francis, friend, for the happy day which I have promised you with the Church of Christ in my cousin's house. It is an hour's ride hence to Rivington Hall: I have not seen cousin Jane Bouchier this whole week."

While they were riding to Rivington Hall, and were slowly ascending a hill, an old woman rose from a bench, outside her cottage door, and exclaimed in tremulous tones, "Mary, the mother of God, bless your

worships, and incline your worships to give me an alms. This is the feast of the ever-blessed St. Michael. I am debtor to the saint for a candle, and am unable to pay him."

Master Brandon answered, "If the saint care about the candle, he must care about thyself much more, and will forgive thee, I doubt not."

"Your worship, St. Michael might forgive: but much I fear, that he would in no manner pardon myself, who am but a poor, lone, weak creature. My rheumatism is very bad."

"Saints' days be abolished," said Master Brandon, "and offerings to the saints be made punishable."

"But surely your worship will not hinder an old woman in her religion! The new way may be the better for the young people: The King and the clergy should know best: but old feet want old ways. Your worship, oh your worship! where shall I get the candle for St. Michael?"

"Let the matter of the candle rest, Martha: if thou art caught burning it, thou wilt be imprisoned, and wilt die in prison perhaps."

"But oh, the candle for St. Michael, the which I shall now never, never buy!"

"I tell thee, Martha, the saints all of them do pardon that poverty, which is of God's ordaining."

"St. Michael's candle, how shall I ever get it? The saint will think, that I am afraid of burning it, whereas I can in no wise procure one. Oh dear! if the constables care about a poor candle so much, as to trouble a body for burning it; what will the blessed St. Michael do, since the candle is his offering and his right; and ever since St. Ann's holiday, when I promised him, have I been trying and trying to pay, but been unable."

Then Master Brandon gave the old woman money; at which she was greatly rejoiced, and said, "All the saints bless your worship, and pray for your worship: and may the Virgin Mother of God have you in her keeping!"

Master Brandon moved his horse up the hill; but Sir Francis lingered behind, and held out his hand to

the old woman, and said to her, "Now there shall no farthing of this be spent on saints, or candles, or on holy water, on masses, or on any such matters. It is for thyself only. And, good mother, the saints will be right well pleased; for their special delight is in the happiness of aged widows: as I was once assured at Rome, by a learned and very righteous doctor."

The old woman was astonished at the sight of Sir Francis' bounty: she was not heard, however, to invoke the saints upon him; since she was speechless through excessive gratitude. Those be not the warmest prayers, which the priest offers in the Church, aloud, with his surplice on, and after much preparation: but usually they be those, which have never been framed into words, but which have only been felt, formed in the spirit: even as the best men do often love their acquaintance exceedingly beyond expectation. Is it not so; do they not? In many a neighbourhood, might there be an increased happiness, did its inhabitants only know, how much of mutual respect there is amongst them. There be inexhaustible depths of love in human hearts, such as would make our fallen world bloom with all the glorious products of Eden, saving only the tree of Life, were there but channels constructed for affection to flow in. The land of Egypt was once as desolate, as human life is still; but furrows have been cut for the river Nile, wherein its waters may irrigate the country; and it is thereby made a land of corn and of exceeding wealth; so that indeed the desert doth there blossom like the rose.

After Sir Francis Farel had rejoined his friend, who waited for him, nigh the beech-tree at the top of the hill, Master Brandon said, "There will be other persons to hear service at my cousin Jane's, in addition to those, of like opinions with ourselves: for indeed Master Asheton's doctrine doth draw some thither, even from the city."

"How is it that these many years a priest hath celebrated worship openly, in your cousin's house?"

"My cousin Jane hath a license permitting her to have religious ordinances celebrated in any chapel or oratory on her manors. Oswald, her deceased hus-

band, procured the document from the Archbishop, immediately on the troubles breaking out, foreseeing the annoyance, which his family might be thus exempted from."

"Is Master Asheton, the bold man his preaching should betoken?"

"Scarcely, Francis: and yet I cannot say. A few years ago, he was summoned on a certain religious point, and on his trial, he recanted. Afterwards, there came upon him such an agony of conscience for his error, that no where and in no manner could he find peace. He travelled far from the place of his relapse, but his grief still grew upon him; till at last he returned to the scene of his adventure, and openly and in St. Paul's Church, he withdrew his recantation. But the King's own mind had that very week been altered, so that Master Asheton unwittingly saved his life, by his very willingness to lose it."

"You wrote me word once, that your cousin and her husband were imprisoned. On what terms were they discharged?"

"On the King's free pardon, which we procured, through the great favour which the Lord Scales had with his Majesty at that time. They were accused of the Anabaptist notion, concerning the flesh of our Lord's person—an immaterial doctrine, on which their judgment was, at that time, in no wise decided: for they did not quite believe, nor could they altogether deny it. The Commissary wondered at their joint refusal to abjure the heretical matter charged against them; but when he understood, that notwithstanding their refusal to recant, they yet did not entirely receive the opinion, he was enraged that they should be so much more scrupulous even concerning their doubts, than others about their dearest doctrines. Yet Dr. Leigh was afterwards reflected upon, as though he had discharged my cousins through partiality; whereas his sin in regard to them was of a worse character."

"I had conjectured that this imprisonment might have been occasioned by the English Testaments, which I despatched them from Cologne at their request, and my own great risk."

" The receipt, and then the circulation of those bibles was a most perilous work. Once we should have been detected, all of us together, but for the simplest chance, or rather, but for a veil of God's interposing, by which our holy work was screened from wicked inquisitors. I think, that, but for my cousin's zeal in publishing those Testaments, the old religion would perhaps have prevailed again. Divers of those whose characters are the strength of the Reformed Church, would readily have relapsed into the old learning, through disgust at the King and the archbishop, had not my cousin Jane procured their perusal of Tindal's Testament, and of other books, which she carried with her secretly to the Court, and even into the presence."

" In your letter," said Sir Francis, " last May, you made me inquire for Mistress Jane whether Justin Martyr's works had been printed at Basle. I thought the fathers and all the ancient doctors were slightly reputed by Protestants."

" My cousin Jane carries her great zeal into her Anti-trinitarianism ; and she is strongly persuaded, that the doctrine of One God in One person may even be established by the admissions of the fathers themselves."

" That were strong ground, indeed, Willoughby."

" She is searching into it diligently ; although of her progress, she hath not spoken to me these many weeks. I do hope that she is making ready some great discovery with which suddenly to delight us."

On arriving at Rivington Hall, Master Brandon and Sir Francis were informed that Mistress Bouchier was temporarily absent ; wherefore, till her return, they betook themselves to the library, which was a venerable room. On the one side of it there were three windows of richly-stained glass ; and on either side, as also at either end, were rows of books, which, for a student, stood above one another, in learned and right pleasant array. The two lower shelves were filled with folios, wooden-bound and brass-clasped, most of them, although some few were covered with new vellum, immaculate as a newly-washed surplice, and as typical perhaps of inward purity. The topmost shelf was the standing-

place of the smaller volumes, and among them were nearly all those with which Aldus scandalized the doctors of his day, when he printed and sold duodecimos at Venice. Those erudite men, in their praiseworthy zeal for learning, feared lest the nobility of letters should decline with their size; they thought that the dignity of reading would be abridged with the bulk of the volume. When books should no longer be as tall as young children, it was seriously imagined that they would be reckoned as but childish playthings. But it did not prove so.

Most of the books were in the Latin language, and the larger portion of them from foreign presses, chiefly those of Rome, Venice, Basle, Nuremberg, Cologne, Leipsic, Wittemberg, Leyden, and Paris. No small proportion of the volumes related to controversies which have been many ages extinct, and the names of many of the others have been these hundred years more redolent of mouldiness than wit. But pleasantly otherwise has been the history of some of the books of Mistress Bouchier's era; for instance, those of Erasmus, especially the loftier efforts of his genius, which have renewed their youth like the eagles, age after age. Also many of the works which were standard volumes in the fifteenth century, still rear themselves in the temple of literature, massive, supporting, and richly ornamented pillars; the same holy book still lies open upon the lectern, only in a version rather more modern than that of Thomas Matthews; but some of the works which were once the corner-stones lie now at the foundation of the edifice, very venerable, indeed, but more curious than useful, somewhat like the position of the Saxon crypt underneath York Minster.

As before mentioned, Mistress Bouchier's library was a spacious chamber, and solemn, as all libraries ought to be, since they are next after churches in holiness, serious thought being but a minor kind of worship. And as to sacred associations, there are some libraries which abound in more than a Catholic church possesses; each recess therein containing, not indeed the sculptured image of a saint, but something nobler still, his very spirit—his

works, thoughts, religion, prayers, and, as in St. Austin's case, his confessions even. Probably no painting hangs there of St. George's fight with the dragon; but the Novum Organon Scientiarum is there, with Lord Bacon's portrait, commemorative of a still more glorious victory, namely, the utter extinction of those *à priori* theories, those chimeras dire, those false and hydra-headed systems which infested the seats of learning once so mournfully. Memorials also are there, not indeed of such common men as have expelled demons out of a few of their neighbours, by the help of objurgation and holy water; but of philosophers who have exorcised whole nations, and who, by the agony and the sweat of their brain, have purified from evil spirits some wide regions of human thought. Why, what papal relic is comparable in interest with the earlier copies of the printed Bible, with ancient manuscripts of the New Testament, especially of the Alexandrian recension, with some of the rarer Elzevir editions of the classics, so neat, and almost beloved; or with that Greek Testament of Martin Luther's, which he made use of in the castle of Wartburg, and which is now preserved, and that very and most worthily, in the well-stored study of a reverend citizen of York? The skulls ranged in glass-cases at Cologne, in the church of St. Ursula, and the eleven thousand virgins, are not more solemn mementoes than a library of so many volumes. "Of making books there is no end," would Solomon have said. "Vanity of vanities, all is vanity!" Those books—what prolonged and racking thought they some of them cost, rewarded, in not a few instances, with most thankless results! That unfinished volume is indeed the spirit of its author; into its noble pages he transfused his life, for he expired at the desk, a pen in his hand! Martyrs and Confessors! There is not a day in the 365 of the Literary Calendar but has one or more such; and who might say, what has been said for Dante, and each one of them full as bitterly—

> "——— 'Tis the doom
> Of spirits of my order to be rack'd
> In life; to wear their hearts out, and consume
> Their days in endless strife, and die alone."

It was not so; it was not so; it was not their self-

sufficient pride! Thou bigotted religionist, study is more sorrowful than petulant: remember, remember, I say, those assertions made by one of thine own authorities—"He that increaseth knowledge increaseth sorrow; and much study is a weariness of the flesh."

There was once a custom in some churches to place a library above the porch; it might have appropriately been lodged within, since it is only through thought that man can draw nigh to the Deity, and since, to worship right, man must think aright. Also religion and philosophy act and react on one another beneficially. Now, for one possessed of this conviction, his study is a religious vestibule, or is even a side-chapel, wherein he breathes common air with the Christian church, the consolations of both being of a like character.

There have been students among the socially proscribed, who have enlarged their minds into vast kingdoms, in which the men of old time have been their noble, princely guests, and who have possessed themselves of the comforting belief, next in strength to that of their salvation, that they should share not only the acquaintance, but the warm love of their congenial authors; and who have forgotten the wrongs they were actually enduring, in pleasurable anticipations of Jeremy Taylor's society, Erasmus's look, and More's hearty welcome.

Though the altar alone can consecrate, yet literature can exalt our human affections: else would a Christian divine have celebrated Pericles and Aspasia, excusing them as heathens, should it seem as though "their solemn love were crime." Abelard and Heloise! What would their love have been, either in itself, in worth, and tenderness, or in fame, had it not been elevated above common coarseness, by philosophy, reading, and taste? What Cicero intimates is quite true—community of study is like that of blood, a bond of relationship, in strength almost fraternal. Margaret Roper—there are many women whose living presence is of less power than her name, though it is more than three hundred years old now. She was almost as widely known as her father, and deservedly so; being renowned through Europe for her learning, but still more for the filial affection which that learning strengthened and did so mar-

vellously beautify "her daughterly love and dear charity."

Assuredly the atmosphere of books is next in sanctity to that of a temple; for a studious life is priestlike: also there are many sorts of sacrifice, and among the lower kinds, meditation is not with the Deity the least acceptable; so that the purely-minded student does very nearly accomplish David's ancient desire, and "dwell in the house of the Lord for ever."

Among the books in Mistress Bouchier's library were the works of St. Ambrose, and of several other fathers—Bonaventura on the Body of Christ, and on preparing for its Devout Reception; a Catalogue of Saints, their lives, sufferings, &c.; the Confessor's Manual; Cardinal Bovilli on St Paul's Rapture; Jerome on the Lives of the Egyptian Fathers, as also on those who died in the Thebaid, Scythia, and Mesopatamia; a Mass-book, translated from the Ethiopic; Dr. Martin Luther's Epistles, according to the title-page, full of piety and learning; Melancthon's Works; Zuingle's Works; a Book of all the Positions maintained by Luther, from the beginning of his dispute with the Church, up to the year 1538.

There also were the works which were published, according as Archbishop Cranmer described him, by that most Godly Prince of famous memory, our late Sovereign Lord, King Henry VIII.: the King's Answer to Luther; the King's Book, or the necessary doctrine and erudition of any Christian man; the King's Book, or the difference between the kingly and ecclesiastical power; and the King's Primer, or Book of Prayers.

There also were Jerome's epistles on the Reverence due to Saintly Relics; St. Ambrose's Discourse on the office and dignity of Priests; St. Jerome on the Perpetual Virginity of the glorious Virgin Mary; John de Hetstat on the Prelates, to whom all souls are subject; Isidore on the sects and names of Heretics; St. Thomas Aquinas on the Manner of Confessing, and on purity of conscience; Mabordæus on the nature of gems and precious stones, self-described as very useful in the study of medicine and the scriptures; Jacob Bergomen's treatise on Memorable and Illustrious Women; Erasmus's Works; Chris-

tian Soldier's Handbook, or his preparation for death; Christian Widow; Diatribe against Luther; Praise of Folly; Way to restore the peace of the Church; Bucer's Letter to the English Church; St. Athanasius's Works; Seven Books on the errors of the Trinity, by Michael Servetus; Eruditorum Religiosorium, self-lauded as a most excellent work, essential for every priest and religious man, as being a most happy explication in honour of the Everlasting Trinity, 2 vols. folio; a work on the Four Cardinal Virtues and Vices; Brother Angelus on cases of Conscience; Sir John Mandeville; and at the end of one of the shelves, only half thrust into its place, a Treatise, said on the title-page to be written by Master John Calvin, a man of right excellent learning, and no less conversation.

This last volume Sir Francis was about examining, when Mistress Jane Bouchier entered the library. She was forty-two years of age, but appeared to be of much younger years; was of the middle height, sanguine complexion rather, and of exceeding beauty. Her presence was gracious; her words of great sweetness; and her address betokened the rarest and most admirable combination of courage with the freshest modesty;—

> "A perfect woman, nobly planned,
> To warn, to comfort, and command;
> And yet a spirit still and bright,
> With something of an angel light."

CHAPTER VII.

> He bore his great commission in his look:
> But sweetly tempered awe; and softened all he spoke.
> He preached the joys of heaven, and pains of hell,
> And warned the sinner with becoming zeal;
> But on eternal mercy loved to dwell.
> He taught the gospel rather than the law:
> And forced himself to drive, but loved to draw.
> For fear but freezes minds: but love like heat,
> Exhales the soul sublime, to seek her native seat.
>
> CHAUCER.

TEN of the clock was the hour at which Mistress Jane Bouchier and her fellow-worshippers were accustomed to assemble. The morning, Sir Francis was

present in the chapel, there were, in all, fifty-three souls gathered together in Christ's name.

Master John Asheton, a priest of reverend appearance and age, offered up prayers to God; and read out of Matthew Tindal's Bible, commenting on the darker passages thereof. Next the congregation sung a hymn together; and then Master Asheton made a homily upon this Scripture following:—

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also: he cannot be my disciple. And whosoever beareth not his cross, and cometh after me, cannot be my disciple."

"This text hath in times past been a stronghold of monkery. Our Lord enjoineth us to hate our mothers, wives, children, yea and our lives also; not however in the monkish manner. Also he commandeth our hatred of the world; but he meant not by that, what Simon Stylites thought, nor yet what St. Bernard imagined.

"When our Lord Christ preached that the world must be hated, he intended not to disparage the cornfields round him, nor the olive-yards farther off, nor Mount Lebanon, with 'the cedars of the Lord' upon its sides, and with ever-during snow upon its glistening summits; for considered he not the very lilies of the field, marvelling how they grew, and with what glory they were clothed. Nor, when he taught that his disciples should hate their wives and children, did he mean to dissuade his hearers from the ordinance of matrimony, or deny that 'a man shall cleave to his wife.' That were an erroneous understanding of the Lord's words, uttered by him in Palestine, which should militate against God's determination concerning man, in the garden of Eden—'It is not good, that the man should be himself alone: I will make him a help meet for him.'

"Doth our text say, that a disciple, to come to Christ, must hate his brethren; another passage doth very straitly maintain, that 'If any man say, I love God, and hate his brother, he is a liar; for how can he that loveth not his brother, whom he hath seen, love God whom he hath not seen.'

" There be limits to the Christian hatred of life and friends: for it is only in a certain sense, and in some views that they must be hated. The handwriting upon the cross, which the disciple taketh up, when following after the Lord, is self-denial, and not self-abhorrence.

" It is marvellous how men have attempted to evince their love of God, by their hatred of life, society, and the earth; as though disparagement of his handiwork were homage to the Creator's self.

" This affected hatred of life is no papal peculiarity; it is an error of human nature, and doth characterize very largely the superstitions of the East; also it was entertained both by Jews and Gentiles, many ages before the Catholic Church adopted it. It has resulted from erroneous thoughts of the Deity. God has been regarded too exclusively as a taskmaster; his omniscience having been allowed to aggravate too severely the thought of his inspection, and his almightiness having been mainly regarded as making his religious exactions the more terrible. There be few minds but remember more of God's threats than of his invitations. Usually men conceive of God only as being terrible in majesty, as armed with the lightning, and riding on the whirlwind; whereas he is just as much present in the warm and fragrant breezes of May, in the harvest time when men and women laugh among the dry sheaves of plump wheat, or in the joy of little children, when late in the evening they shout round the waggon which brings into the village the last bountiful load of a well-secured harvest.

" We think of God chiefly when we are sorrowful. It would be well for us, and more profitable perhaps, to remember him in our pleasures, when we meet with success, or feel in full strength, or press our children to our breasts, or when the rejoicing sunshine doth gladden us. We are more familiar with supplication than with thanksgiving, and that from ingratitude, and not because our unprovisioned wants are the more numerous. Every omitted thanksgiving doth detract from our faith, and from its supporting power; and doth contribute also to render our communion with God a

monotony of complaint and petition, a gloomy wearying of heaven and ourselves with selfish prayers.

"God is called a king in the Scriptures sometimes, and commonly it is in the attitude of a king that our loftiest conceptions of him are formed. But he is more truly a Father than a Sovereign. The despotism and the obsequiousness of a court are unworthy exemplars of the relations subsisting between God and man, which are much better betokened by the positions of father and child; by the watchfulness, and wisdom, and untiring love of the parent on the one part, and on the other, by his offspring's trust and joy in him, and reverential obedience for his slightest behest. The manner of the divine government is Fatherly rather than imperial. Prayers should resemble a beloved child's entreaty, more than a memorial to a dread and sovereign lord; instead of which men do usually worship God in the same mind in which they serve the worst and most terrible of their emperors; as though Jehovah were King of Kings in the same bad sense, in which Paul was once a Pharisee of the Pharisees. In some countries it is hard to distinguish the worship which the inhabitants pay to the Deity, from that which they present to their tyrants, both being so utterly slavish. But the service of the Christian God is not paid by fear, prostrating the worshipper in the dust, and pouring forth abject expressions of self-contempt, but is joy in the Holy Ghost, a warm utterance 'of power, and of love, and of a sound mind.'

"When the monasteries were emptied of their inhabitants and their treasures, it was hard to persuade the better monks to relax their severities in watching and fasting, the use of the hair-shirt and the scourge, and their other and perpetual self-mortifications. They judged that asceticism was essential Christianity, whereas it is a corrupt adjunct, and was an old superstition when the gospel was young. The genius of Diogenes was not uncommon or unpopular among the Greeks. There was a philosopher, Plotinus, who professed to be ashamed of having a body. Also before the Christian era began, there was among the Jews a sect of Essenes; and in Egypt, and other countries of the Roman em-

pire, there were many Gnostics, professing and practising those ascetical doctrines, the subsequent introduction of which into the Christian Church made monks, hermits, and other self-torturers; and which do still continue to poison and pervert the best minds. Sir Angelo, that noble Italian artist, writing of beauty in one of his excellent sonnets, saith of it, that 'it is the frail and weary weed in which God doth dress the soul, which he hath called into time.' Frail and weary? Sir Angelo scarcely meant it: he of all men could least intend it. It was not the gifted poet spoke then, nor the artist so widely and justly famed; but only the Catholic religionist. Pitiful it is, and a grievous error, when asceticism doth pervert men's minds in such manner, as that what is said religiously, should intellectually be false.

"Contempt of life is not necessarily a virtue; nor is it always an arduous acquisition. It is vulgarly even a vicious manifestation: it is a reputed characteristic of the savage nations of the worse portion of Africa: it is the quality of a suicide: it is also most remarkably exhibited in the plague, by attendants, commonly the refuse of the people, who encounter the infection, tempted merely by enormous hire, and by the prospect of plunder in a desolate house. Life contemned in this manner is not a virtue; nor yet was it such among the Christian fanatics of the third century, who forced their own martyrdoms, by wantonly insulting the heathen priests, and by taunting the magistrates to an unwilling execution of their sanguinary laws. Such martyrdoms were suicides; and doubtless were rewarded with the stigma of the self-murderer, and not with a crown of glory, like that which was laid up for Paul, the Saint and Martyr.

"Innocent laughter hath sometimes been proscribed as though it were desecration: the thrill of friendship, the glow of affection, and joy in natural beauties, some theologians have disapproved of as being sympathy with fallen creatures; and some have denounced them as loathsome and sinful, in such a manner, as though on the sixth day, God saw all that he had made, and lo! it was dreadfully evil! And indeed, of old time, there

were many, and now there are not a few, who keep the Sabbath with such mortifications, as though instead of having 'blessed the seventh day, and sanctified,' God had pronounced upon it a withering and almighty curse. Life is a fitting of man's self for heaven, or ought to be; but out of all the New-Testament-worthies, there are none, for whose society monkery can be a right preparative, I think.

"Solomon in his Ecclesiastes saith, that better 'is the day of death than the day that one is born;' but no Christian must say it, for though it may be happier, man doth 'not live by bread only,' nor for happiness alone, but for probation. No! Life is not contemptible, is not odious: it is to be held as a trust, as a solemn gift, with the possession of which are linked high responsibilities. It is a greater thing to value, than to despise life; even as they are only the learned, who lament those inestimable manuscripts which the royal officers ignorantly burned for fuel, at that time when the abbeys were supressed. Life is no common-place matter; it may feel so, when we are disappointed, when we are wearied with labour, or are disgusted with meanness, and then we may say with the Jewish preacher, 'Vanity of vanities, all is vanity!' But myself, how often in my more cheerful moments, and at those more thoughtful seasons, when my awakened faculties have made me most truly man, have I been awe-stricken and breathless, whilst the great mystery of life has occurred to my mind in sudden vividness! In such moments, what a miracle have I felt myself! Excepting God himself, what is there more wondrous than the existence of the finite amid the infinite; than the birth of feeling, thinking, and active life in our bosoms, which, a short while since were inanimate, insensate dust! What thought is there more wondrous than this, that we are living souls abroad and active on the face of a world, which was once 'without form and void!' Well might the sons of God shout for joy, when the first man of our race stood up erect amid the trees of Eden! It was the birth of mortal spirit; and that Paradisaical wonder is repeated in the growth of every infant, and the experience of every man!

" Man is of such a nature, and the surrounding world of such a character, that human life is more than animal; it being necessarily intellectual, moral, and religious. Man is environed with hostile elements, but in resisting their power he acquires a wisdom which makes him mightier than they. Whilst discharging the duties, and enjoying the delights of childhood, neighbourhood, friendship, and marriage, feelings are awakened in the human breast of such a character, affections are elicited of such purity, and modes of thinking are formed of such a noble nature, as in their aggregate are spirit. Also existence is religious. The loves and losses, the happy, the hard, and the awful experiences of life dispose men to religion. There is no savage but hath some form of faith; blindly, but strongly does his heart urge him to seek the Lord if so be he may grope after him and find him. Every man that stands in God's presence, doth feel a mysterious affinity with it. Into every human heart which God submits to the discipline of this life, there is inwrought a yearning after what is life's purpose. Even in the most sadly sullied spirit there is a dim consciousness of its imprisoned state in this flesh. Whether ignorant or learned, there is in all men a constitutional conviction, that their lives are a scene in which good and evil powers are struggling together for the mastery. There are necessitating causes for faith, there are the beginnings of religion in every created soul; and these religious beginnings, the circumstances of life are so adapted as to develope, and with evangelic help to perfect.

" Life is not to be lightly, but most solemnly esteemed. And the effect of ' pure religion and undefiled ' is to endear all participants of life, to make us love them, not grossly, but with a pure, reverential affection, such as readily passes into thanksgiving to the God and Father of all. Christianity saith to us, ' the temple of God is holy, which ye are.' The serf may be despicable in the esteem of the baron; nevertheless he is a truer tabernacle of the Godhead, than a church, a minster, or other temple made with hands; and from his heart there may ascend more welcome incense than

was offered on the altar at Jerusalem. Done as under God's eye, the lowliest duty of a servant to her master, assumes then the character of a heavenly service: discharged religiously, the humblest office doth exalt the spirit like a high priesthood. Such power has religion to make the wilderness of life 'glad and flourish as the rose;' to put us on the side of God, making our fight in the world a celestial service, instead of a selfish struggle; and by revealing their relation to heaven, thus beautifully doth the gospel transfigure in our eyes and glorify all earthly things!

"Religion doth make us revere life, and rightly. For consider how the mind is formed. Is it not by the discipline of life; by our bodily necessities, and our social relations? An infant, secluded in a dark closet, and duly fed, would grow up to manhood, but would be as helpless and simple as a babe. Every object a child sees doth increase its knowledge; and every accident which it bemoans doth correct its experience. It is thus that knowledge, principles, and character are formed. Even were our capacities to remain the same, and were the Almighty to diminish the facts and events which befall us, our knowledge and our worth would be diminished proportionately. By merely blinding us to the lessons of nature, could God reduce mankind to the ignorance of brutes. Nay! In a certain sense, this life is one long conference with the Deity, prior to our admittance into heaven. We, on our parts, pray; and God, on his, doth instruct, warn, remonstrate, and encourage us perpetually. The Gospel is his word; and the movements of nature, divine signs and symbols are they all for human instruction: the most trifling of them are solemn paragraphs of some providential lesson; since not a sparrow even 'shall fall to the ground without your Father.' Verily, the most impatient to quit life are the least fitted; since it is little experience they can have had of its moral design. Men would not be so hasty to abandon the world, either as monks or as suicides, did they see the jewels of wisdom and faith which are scattered so plentifully along its path; and lacking which no soul can come again from beyond the grave to gather.

" King David once said, ' Oh, that I had wings like a dove, then would I flee away and be at rest.' It was his Jewish, but it is no Christian desire. We Christians would not flee away, even to heavenly rest, without the Divine permission. Were some man or angel to reveal to us the secret, how a soul might innocently disengage itself from the body, and wing its way to the trees which grow beside the waters of the river of life, we should rightly scruple our departure, unless God's voice were heard assuring us, ' Now mayest thou my servant depart in peace.' That voice is indescribable, for no man hath ever heard it and lived: but in the mind of the righteous man how blessedly it sounds, is perhaps betokened by the sweet smile which the soul in departing doth often leave upon the countenance.

" Ah! in the hour of death, faith will be our only availing possession. How many persons mistake, as though innocent recollections would be support enough! And how many Pharisees imagine the blessedness of looking back from their deathbeds upon years of intense hatred, borne unremittingly against what they call the world, namely, their fellow men and their pleasures! But faith is not formed out of hatred, not even of Satan; it is a nobler fruit; it springs out of love, that love of God which is so strong as to believe all things, and, concerning the very worst, to hope all things; it is ' Christ in you, the hope of glory;' it is the essence of many prayers; it is the state of a pure heart. At death all other possessions fail us. Interest in the surrounding world declines; reflection is enfeebled; and sensation fails. The light of genius is sometimes so resplendent, as to make a man walk through life, amid glory and acclamation; but it burns very dimly and low when carried into ' the valley of the shadow of death.' But faith is like the evening-star, shining into our souls the more brightly, the deeper is the night of death in which they sink.

" Life is to be hated only when it endangers our righteousness; only when its continuance would thwart the purpose of its gift. When the alternative is martyrdom or apostacy—God preserve us from the occasion of either—oh thou Almighty God!——"

Here Master Asheton's emotion did stifle his words, and he wept; for he was ingenuous, and of a soul tender as a child's. He was wont to grieve concerning small errors, which most men would have esteemed innocencies: in reading the two lessons from the Scriptures, never did they remind him of a failing but he publicly blushed; and mostly, when shame of the Son of Man was mentioned, there was aroused in him an agony, bitter as that with which St. Peter wept unto repentance. Some preachers there are, who will denounce the crime which they themselves committed yester-evening, and their consciences not misgive them at all, deeming their own a parallel case with an attorney's right to prosecute the very offence himself perpetrates. Others there are, Pharisees, all whose reverence is attributable to their washerwomen's skill, and they self-satisfied with it; clerical indeed outwardly, but within full of all uncleanness. And there are other some, who persuade themselves on the pulpit-stairs, that they are going up beyond criticism, and higher than the reach of their neighbours' memories, and who shut out modesty with the pulpit door. Very unlike any of these was Master Asheton. He neither thought it right, nor could he argue the Gospel like a lawyer's brief. His contemporaries were mostly content to preach out of royal proclamations, but it was his endeavour to preach out of his conscience, which expressed itself sometimes by repentant tears, as well as by Christian eloquence. When Master Asheton had recovered himself he proceeded thus:—

"The relations of father and mother, wife and child, brother and sister, were not ordained by God only to please us, and ought not to be indulged in with that idea; chiefly they are means for our growth in grace. Also, we must hate being absorbed with the other occupations and delights of life. They may be good, but they must minister to something better than themselves, to expanding our minds, and strengthening our integrity, and enlarging our beneficence, and quickening our faith. Every relation which we occupy hath its duties; every hour with which our lives are lengthened out, hath its Divine purpose: and the idlest word

we utter hath an inclination either to good or evil. God make us ready for the judgment, for dreadful will be our fate if unprepared!

"Unprepared! It is possible! Oh grievous possibility! oh dreadful chance! When we stand at the judgment-bar, then every hypocritical covering, and every seemly veil will perish from our spirits, under the consuming fire of God's holy glance: we shall stand revealed in our deformities, and our inward corruption will no longer be hidden by a whitened outside: we shall be as Adam when expelled from Eden, or like convicted Laodiceans, and shall know ourselves to be 'wretched and miserable, and poor, and blind, and naked.' Then will our fellow-men stand forth and witness concerning us; one saying, 'He wronged me, and made no restitution;' and another lamenting, 'His example enticed me, and he was the corrupter of my young strength.' Next, opportunities, those bodiless voices, will be heard all around, saying, 'He knew to do good and did it not, which is sin.' Then the hours will arise in their multitudinous array, and will exclaim with one consent, 'God sent us, but chance was thanked; this man denied the divinity of our mission, whilst even by dumb nature, it was signified.' Next will be heard louder voices, attesting distinctly and in rapid succession, 'Unto this mortal's unheeding ear, day unto day, we uttered speech;' and then other more solemn speakers will add, 'And night unto night we showed knowledge.' Simultaneously, then, and in tones loud as the sound of many waters, will the years of our lives bear dread witness, saying, 'Under us the mountains falling came to nought; and we wore away the stones: but this mortal's heart it ever hardened itself against our touch.' The expiring voice of the earth also will testify concerning us, 'In God did all things live, and move, and have their being; but woe, woe! this human creature was ever without God in my bosom,' And lastly, the Lord Christ will give his sorrowful testimony, professing, 'I never knew you; depart from me, ye that work iniquity.'

"Alas, alas! Let us awake to righteousness! May Christ present us, one and all, faultless before God's throne! And at our solemn trial, may all the earthly

witness profferred be that of our good works, such as do follow the blessed dead that die in the Lord!"

When Master Asheton had brought his homily to an end, he stepped aside from the reading-desk, and sat down. After silence had prevailed a while, a physician from London inquired, "How did it happen, sir priest, that our blessed Redeemer's words were so misunderstood?"

Master Asheton replied, "In his own day, and for several generations afterwards, he was well understood; but when the Christian Church came to extend over large parts of Europe, Asia, and Africa, and among nations using different languages and customs from the Saviour, then was the meaning of his words mistaken. Men did not then consider what Christ meant, so much as what his words would bear. Also, instead of debating together charitably, as truth-seekers should, they persecuted one another, and thus widened their controversial differences: and at last the imperial decision was invoked, when the Emperor delivered his opinion, maintaining it with a sword stained with the blood of a hundred battles."

"What country, or what school was it," asked the physician, "which impressed these monastic ideas on the Church?"

"They arose out of the Eastern hatred of matter, as distinguished from spirit. In Afric and in the Orient, from immemorial ages, there had prevailed the doctrine that spirit was good, and matter evil by nature, and the source of all sin and suffering. The Christian Scriptures were interpreted by this doctrine, rather than by an inquiry into our Lord's own intentions; so that gradually Christianity was superseded by Popery; and the Bible being read in a heathenish spirit, duty was conceived of under the Gospel, exactly as under Gnosticism."

"Monkery, then, was not a Roman device?"

"No," said Master Asheton. "Rome contributed a Pope to the Catholic Church, and Paganism furnished a priesthood and a ritual; but it was Egypt which gave birth to the first monk; and it was the city Alexandria

which educated the ancient fathers of the church. It was from the renowned and crowded schools of that city, that there spread through the Christian Church those Gnostic tendencies, which resulted finally in the Trinity, birth-sin, and the five orders of friars."

"There is no evil like death; in what manner shall we think of it?"

How to to feel concerning it was what the physician wanted, for a dogma is not comfort. Sometimes in religious doctrines, warmth is better than precision. No man ever had his faith quickened by reading the thirty-nine articles, and many have cursed their neighbours through reciting the creed of St. Athanasius, but no one probably on ending it ever blessed his God for its perusal. Theology and religion are distinct, as much so, as knowledge is from love of the truth. The physician had recently buried his only son, a righteous youth. Master Asheton therefore answered him gently, and in a soft tone, as follows:—

"Blessed are the dead that die in the Lord, and in the Lord blessed also are their survivors. Christians have degenerated from the spirit in which their early brethren used to surround the tomb, solemn, reverential, and full of faith. The anniversaries of the dead are now kept like fast-days; but anciently it was far otherwise. Better Christians than we, used to speak of the seasons at which their friends gave up the ghost, as their birth-days.

"Morbid feelings concerning the dead, belong not to the Gospel, but to that hopeless heathenism with which the Church hath in every way, and these so many ages, been afflicted. I mean not that death may be lightly esteemed. All events are of God's ordinance, and death among them. Let us not think of a friend's departure, as in any way connected with chance; as if it were a small matter with God, or as though the patriarch Jacob's decease were in the book of Jehovah's remembrance no more notable than the fall of a sparrow to the ground. Men are not, for God doth take them; but indeed they exist the more truly on that account. The refreshment of their last sleep is immortal strength:

and when they awake from their rest, they find themselves like children, to have been unconsciously clothed upon with immortality.

"Immoderate grief for the dead doth betoken a little faith: so the ancients deemed. Let not that reproach be against us. Rather let us feel that we can do all things through their love strengthening us. There have been worldlings who have looked into a brother's grave, and afterwards up to heaven in grief; and who have then seen this world, which lies between the two, in another and wiser light than it had ever been viewed in before. It was the station of love with the Pagans to watch for and inhale the last breath of the dying. Christianity doth privilege us to inherit their moral power. For in his newness of life, many a mourner hath almost felt, as though his former feebleness were upheld by what was once the saintly strength of his buried friend. I have seen that the man who resisted his living friend's guidance, hath yet been governed by that companion's departed spirit. Many an undevout man hath been constrained to pray to God, through love of his wife or child, whom he hath believed to be at God's right hand.

"The withdrawal of a friend from our side is a special providence, even for ourselves. Never does the grave take hold of a mortal's feet, but his companion hath an omnipresent eye the while fixed on him in compassion. We should think of that eye, as well as of the hand that taketh away. Meditation on the dead doth quicken our faith in the unseen; for sorrow hath a sacred efficacy; there being no touch so purifying as that of a dead man's hand; and few living objects having such regenerative power, as the sight of a fellow-mortal's departure.

"The Old Testament metaphors concerning death affect us more than they ought to do, more than New Testament doctrines. Let us think of God more lovingly. Is he not our Father? Heaven is his high throne, and this earth is his footstool; which while we pray, or meditate, or sit around, one by one as we fall asleep, he lifts us into his bosom, and our awaking is inside the gates of an everlasting world.

"Blessed and ever-fresh be the memories of the dead!"

With these comfortable words of Master Asheton's, the physician was much and visibly solaced.

When the service was ended, there was a man-servant of Mistress Bouchier's did solicit a person meanly-dressed, and of a hungry appearance, to refresh himself with food, to which the stranger readily assented. Now this strange man had been sent by an officer of the archbishop's, to observe and to report concerning the manner of celebrating service in Mistress Bouchier's house. It was the man's hunger which assented to his errand. Now, whilst journeying to Mistress Bouchier's house, he turned aside to rest himself in his aunt Martha's cottage, she being the old woman to whom Sir Francis Farel gave such munificent alms. "He that hath pity upon the poor lendeth to the Lord." And often we are unaware of the speed with which the Lord repays. His old aunt's joy made this man hate himself, on account of the bad business to which, with much instigation, the archbishop's officer had persuaded him. Poor Freeth was desperate through excessive poverty; and at length he became jealous of his aunt's happiness, and left her cottage, reasoning within himself, "What hath want to do with honour? They are only rich men are noble. First a man must live, and then may he deck out his conduct with laudable colours. Food first, and then praise."

But a better spirit was confirmed in him while worshipping in the house of the lady whom he had come to betray; so that on returning to the neighbourhood of Lambeth, he assured the archbishop's officer that worship had been very righteously conducted at Rivington Hall; and reported also such other matters as, though perfectly true, did nevertheless incline the bigotted chaplain to imagine that Mistress Bouchier might, even like himself, be secretly disposed to Popery.

ON THE SUPERNATURAL ORIGIN AND CHARACTER OF CHRISTIANITY.

(*Continued from p.* 356.)

PARTICULAR HISTORICAL EVIDENCE.

In my remarks on Mr Taylor's book, I observed that he *had*, or I should almost be induced to say that he *affects*, to treat the historical evidence of Christianity with contempt. I shall, therefore, adduce a few things to rebut, to show the respectability of that history at which he sneers; but I would advise my reader, for full satisfaction on this head, to consult the authors to whom Mr Harris refers. The following short extracts from such evidence will suffice to evince the shallowness of treating, or affecting to treat, such a topic with superciliousness.

In the Gospel by Luke, he commences the more regular and substantial part of his narrative (chap. iii.) with these words,—"Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea." This fixes the date of Christianity by scripture account; and on reference to the Roman history, exactly the same account is given by a heathen author of the highest reputation, Tacitus. He says, "They (the Christians) derived their origin and name from Christ, who, in the reign of Tiberius, suffered death, by the sentence of the procurator Pontius Pilate." Here is the testimony of an independent and heathen author coinciding with the Christian historian. That Pilate was procurator *in Judea* at the time, we learn from Josephus, the Jewish historian, so there is no question that Tacitus and Luke refer to the same persons and events.

If it be said that all this amounts only to the unquestioned fact of Christianity having made its first appearance in Judea, in our first century, and in the reign of Tiberius Cæsar; we reply, well, and is not this a very important part of the Gospel history, especially when joined to another fact equally unquestionable, namely, that the religion having this origin spread itself over

the Roman empire, overturned the heathen superstitions in three centuries, and introduced ideas and institutions which have governed the world, at least Europe, ever since.

All this we learn from common history or from tradition; and unless a man is prepared to deny these things upon some specific authority, it is absurd in him to cavil loosely and generally at the credibility of history and of testimony, on the specific topic of miracles. The fact of Christianity, its existence and influence in Europe, as we find it, must be accounted for. We may add to its general influence in Europe, its particular influence upon our minds, which brings the matter back to its original basis—the evidence of our own consciousness. This remark points to the moral and internal evidence of Christianity, a subject which, like the details of the historical evidence, would require a more full and separate consideration than our present plan will allow us to give it; but I advert to it at present, as giving a powerful and additional weight to all the other evidences.

I should have noticed, when quoting or referring to the Jewish and heathen authors, Josephus and Tacitus, that their testimony had the corroborating circumstance in its favour of having been given, if not unwillingly, at least inadvertently. They certainly had no wish nor design to promote Christianity. Josephus, like most of his countrymen, continued attached to their ancient and national faith and customs. Tacitus, while he asserts the innocence of the Christians regarding the crime laid to their charge by Nero (of setting fire to Rome), yet calls their religion "a dire superstition," and adds that, on account of it, "they deserved exemplary punishment."

This testimony of Tacitus is quoted at length by many authors, and among others by Gibbon (chap. xvi. of his Decline and Fall of the Roman Empire). He also, and in a note at the same place, refers to the testimony of Josephus respecting Pilate.

There only remains to be noted here the last circumstance which adds weight to historical testimony, viz. the support of monuments or institutions. This the

Gospel history also possesses. But this is not a source of evidence which descends to detailed particulars. That a certain monarch reigned in a certain age, or that a revolution took place at a specified time, under persons who are named, these are fit subjects of monuments, which hand down the knowledge and assurance of this general fact to posterity, but they cannot convey details. The details must be recorded in writings or books; the monument only certifies that the general facts and dates of the records are true, and did take place at the time, as recorded. Consequently the records are worthy of attention and credibility in what they relate. Now, Christianity has indeed no formal monument of brass or stone to commemorate its origin, but, like the fame of the poet, its moral monuments are "more durable than brass." (See Horace.) The appearance of the Christian religion at the period assigned to it by its historians, and its regular subsistence since, are matters of notoriety, and never were nor could be disputed.

Its character, and even some part of its history are embodied in the institution of the Sabbath, or the first day of the week, which has been observed these 1800 years on that day, instead of the seventh as formerly. So also the rites of Baptism and the Lord's Supper observed in the Church, (no matter with what spirit in the dark ages), all these things must have had an origin and object, which the Scripture history alone can explain. The success of Christianity, considered as a prediction, is a monument unfolding itself more and more as time rolls on.

The institute of the clergy, although it has not been governed by the precepts and spirit of Christianity, could only originate in the facts recorded in the Christian history, in like manner as the institution of the Christian Sabbath. To all these add a host of learned, diligent, and respectable antiquarians, who have examined and handed down the history of Christianity from age to age, but on whose testimony it is not our purpose specially to dwell, as it ought to be studied more at large in those authors we have referred to.

Still the result of their testimony may be here quoted

as a certain general and cumulative weight to be added to the other evidences. Good digests of the testimony are to be found in those writers upon the Christian evidence, to whom we have already referred.

Finally, let it be remembered, that the drift of our argument is, that historical evidence is worthy of being studied in the first place, and in the next place, that it will be found in the main credible.

I think I have produced or referred to evidence sufficient to establish the presumption, and he who is not satisfied, ought to show specific grounds for his scepticism, and cannot expect other persons to reject these evidences, or despise them upon the cavils and dogmatic authority of any one dealing only in general complaint.

Mr Taylor has indeed one specific objection to the historical accuracy of the Gospel histories—namely, that the Gospels were not published till the middle of the second century. But the only authority for this is, that very common or Church history which he elsewhere depreciates. It is true, however, that the Canon of Scripture was not fixed till the second century, but the Gospels were committed to writing in the first century, and when they were so, a great number of the witnesses must have been alive, who did corroborate the narrative by their unanimous tradition or oral testimony, and who would have contradicted any material error, if such there had been. This oral testimony continued even to circulate and be used by the early Christians collaterally with the written Gospels, so that occasions and opportunities of comparing them did not only occur frequently, but must have been forced on the attention of all who cared any thing about the matter.

One would be apt to think from the manner in which Mr Taylor depreciates the histories, upon which such men as Lardner and Paley placed confidence, must be the result of some new and contradictory historical light, broken out probably in Germany, where Rationalism is carried to its extreme; but so far as regards the age and authenticity of the Gospels, the Scriptures bear internal evidence, independent of future Christian writers. Thus, Luke tells us expressly in the com-

mencement of his narrative, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they were delivered unto us, by those who from the beginning were eye-witnesses and ministers of the word: it seemed good to me also, having had perfect understanding of all these things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things in which thou hast been instructed." Again, in the commencement of the book of the Acts, he says, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach."

Upon these passages we remark, they shew evidently that some time had indeed elapsed from the actual occurrence of the events of our Lord's ministry, before Luke wrote his account of them, but that they were well known long before, and even partially recorded by others. It is generally supposed by the learned that Luke's gospel was written about twenty years after the ascension; but, considering the expense and difficulty in those days of multiplying copies of manuscript, it is very probable that his gospel, as well as those of Matthew and Mark, might not be in general circulation till some time in the second century; in which point of view it is true that they were not published till then, and received formally into the canon of the sacred Scriptures. But that lapse of time did not weaken their authority and authenticity, as the oral tradition continued to be kept up. By the second century, it could only have descended one generation, so that the Christians of the second generation would be perfectly certain whether or not their predecessors of the first—the original witnesses—had or had not acknowledged the accuracy of the written gospels.

The circumstance of the gospels not having been published or generally circulated till some time about the middle of the second century, was the necessary consequence of Christ's having trusted his doctrine orally to his hearers and attendants, instead of writing it, or causing it to be written, for which good reasons

may be assigned. The apostles, following his example, were in no haste to transmit the knowledge of it, or of his personal history, by any other means than verbal instruction to the disciples. Perhaps the apostles did not consider themselves authorised even to assume any special knowledge of the matter, so long as a multitude of persons were alive who had been witnesses as well as they. This appears from the preface of Luke's gospel to have been the fact. It would not be till the number of these original witnesses was greatly diminished by dispersion abroad, or removed by death, that the surviving apostles, or other well informed persons like Luke, would consider it necessary to put the well known traditions on record.

Protestants have taken up a prejudice against tradition, from the circumstance of the Church of Rome having afterwards assumed the claim of settling and giving sanction to matters of doctrine and of discipline by her traditions; but while, as in the early age, tradition was confined to the relation of the facts of Christ's history, and of his parables and sayings—so easy to be remembered, and, apparently, so framed for that purpose; so long as this was the case tradition was a proper and sufficient vehicle for diffusing the knowledge of Christianity, in its purest and simplest forms, as it came from the lips and life of its author. In such a form, the doctrine rested on the direct experience and testimony of multitudes, which was the most satisfactory evidence that could be given of the truth of the matters testified.

This character of the gospels being only the written records of a previous tradition, and of facts universally known and acknowledged, ought never to be overlooked. It furnishes a most satisfactory ground for giving them credit. At the same time it may account for any small discrepancy which cavillers may discover in the narratives, and which they are keen to exaggerate.

It was likely enough that four different writers relating a series of events without any concert among themselves, would remember some things better than others, and be differently impressed with the importance of

what they should select. So far as some of the writers, for instance Mark and Luke, were not themselves attendants on the ministry of Jesus, and only related what they heard others testify, the sources of the variation were multiplied; but this also is easily accounted for, and leaves no ground for impeaching the general veracity of the histories.

They agree on all the principal facts, and differ, or seem to differ, only on minor matters. This is just what might be expected, and what occurs every day in ordinary life and affairs, and in the accounts we receive of events from different quarters. It follows, to be sure, that this reduces the evangelists to the rank of simple historians, contrary to a popular opinion that they were inspired. Well, then, we are not answerable for the popular opinion. Grant us that they were honest historians, and what we affirm is, that they were well informed. That is enough for our argument.

ANIMADVERSIONS ON MR BURNS'S REMARKS.

(*To the Editor of the Christian Pioneer.*)

Sir,—My attention having been directed to an article in the last number of the Pioneer, by Mr Burns of Saltcoats, I have read it, and must trouble you with the following remarks, which, I suppose, as a matter of justice, you will insert: for though it is my practice to decline the ungracious labour of correcting those who, whatever may be the cause, merely misrepresent my arguments; and whilst any apparent victory obtained by such misrepresentations is and will be to me a matter of indifference; I may be excused if I take the trouble to correct one who, being the author of several works, and now an aged man, ought to be cautiously correct in his statements, but who, first misrepresenting my opinions in your pages, proceeds, secondly, to make an attack on my character. I confess that I am not surprised, though I am grieved at this—for it has long

been part of the tactics adopted by many in their defences of miraculous Christianity, to attack the characters, as well as the arguments of opponents, and to assume that an unbeliever, if not a fool, must be a knave.

The following is the passage of which I complain :— " It is remarkable that a man who, like Mr Taylor, asserts and lays so much stress on the corruptions or false glosses put on the history of the Gospels (as we have them, and as they are commonly received), should shew such carelessness or disingenuousness as to assert or insinuate that he is ' satisfied, from examining the evidences of Christianity, that there is no sufficient proof *in them* that Jesus worked miracles, or ever claimed to work them.' (Religious Union, p. 32.) Now, every reader can here judge for himself what truth is in his statement. The Scriptures, as we have them, and as they are now generally received, *do* assert that miracles were wrought, and that Jesus appealed to them as authority of his mission. As to the assertion that other miracles (legends) were afterwards added to this history, that is another thing. *But what do you think, with the Bible lying before you, of an assertion that its history contains no account of miracles being wrought by Jesus, and claimed by him ?* Verily, after that, any thing ! It is tantamount to denying us the use of our senses and understanding, that we may bow to his authority. After this piece of confusion or disingenuousness, made evident by its specification, *who can have, or ought to have any confidence in his general assertions about historical corruptions ?* I believe they will be found all equally without foundation as this instance."

On this passage, I observe, 1st, It is altogether incorrect and untrue that I have asserted, insinuated, implied, or assumed, that the gospel-history " contains no account of miracles being wrought by Jesus, and claimed by him." 2dly, So far from having made any such statement as that manufactured for me by Mr B., I have repeatedly affirmed in my pamphlet, that the Gospels do contain accounts of miracles ; I have spoken of them as " the Christian records of miracle," and

have, in every part of my argument, assumed that they contain what any man's eyesight may convince him they do contain—using, for instance, such language as this, "This state of the evidence for the genuineness of books *professing to detail* the miraculous interpositions of the Deity," &c. (p. 21). And further, I have said, (p. 21), "There is no proof that the books recording this," (the miracle of Christ's resurrection) "and other miracles, were in their present form the productions of the persons to whom they are commonly attributed." 3dly, The passage quoted by Mr Burns is singularly twisted by him; he does not even quote it correctly, having added the words "in them," which he refers to the Gospels, whilst throughout the whole passage, I refer to the "evidences of Christianity." Here is such part of the whole as it is necessary to quote for the present purpose—"The Unitarian admits that a man who receives Christianity as it is interpreted by himself, and not as it is interpreted for him by others, is a Christian—that each person must judge for himself what Jesus claimed to be (whether God or man—whether a worker of miracles or a simple teacher), and if he regards Jesus in the character which Jesus claimed for himself, he is a Christian. Now, according to the same principle and mode of argument, if any man is satisfied, from examining *the evidences of Christianity*, that there is no sufficient proof that Jesus worked miracles, or even claimed to work them; but that, on the contrary, the miraculous legends connected with his life are the gradual growth of time—then the theist has as good a title as any other man to call himself a disciple of Jesus."—(Pp. 32, 33).

After this, it will be evident to your readers, that in this matter referred to by Mr Burns, *I* am not the person chargeable with "carelessness *or* disingenuousness;" and they may perhaps believe me when I say, that he is equally wrong and unjust when he says that in the same pamphlet on Religious Union, I speak "with a kind of sneering contempt," "of the historical evidence of the Gospels presented by such authorities as Lardner." I have never mentioned Lardner, though

I have studied his work on the Evidences; I certainly do not feel any contempt for his productions, though I may not be satisfied with his conclusions; and I am sure that I have nowhere sneered at him or other authors on the subject of Christianity, though I do think some of them weak, and others ill-natured.

I have only to add in conclusion, that when I find Mr Burns designating as "*heartless* scepticism," the sentiments of those who differ from himself on the supernatural character of Christianity, and who, not being able to believe *at will*, think as evidence guides them, and *may* wish to cherish all that is moral and devout, I do not envy him the spirit which dictated his remarks, nor the faith which produces such a spirit—and I will continue to rejoice in the belief that *all the heart* that blesses life has not been, is not, and will not be monopolised by the advocates of supernatural Christianity. I remain, yours respectfully,

JOHN TAYLOR.

Glasgow, Aug. 9. 1844.

HEALTH AND RELIGION.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.—MATT. iv. 23.

THE highest earthly happiness is conditioned on the co-existence of health of body and vigour of mind. By our animal organization, we are bound as well as allied to matter, whose laws are in all cases hard and inflexible. Hence ensues a subjection to material influences, which may be as entire and unqualified on the part of man, as it is on the part of the lowest living thing. Hence our sphere of action is marked out and circumscribed, the reach of our influence is determined, and we find ourselves hedged in on all sides by a power which we can neither evade nor subdue, and which the strict-

est obedience alone will conciliate. This power has its laws, ignorance of which is perilous, and the infraction baneful, if not destructive. Of these laws, one commands man in the loudest tones to take air and exercise. Considered in relation to his bodily frame, man is an out-of-door animal. We were made for physical exertion—our hands to till the soil, our feet to climb the mountain in care of flocks, our entire frame to struggle with and subdue the various forms of inert matter. We were made to face the breeze, and breast the opposing stream. We were made to find hunger, health, and vigour, by being up and out when the first rays of the rising sun move and warm the air, and "tip the hills with gold." And as we should rise with the sun, so with the sun should we retire to rest, seeking a roof, not to bury ourselves under its cover, but for shelter against the dews of night, and the chill of day-break. In the sweat of his brow man is bidden to earn his bread, not more by the express word of his Creator, than by the deepest laws of his constitution. Only in such exercises can bodily health and vigour be enjoyed. True it is, that excessive labour breaks down the frame, and shortens existence. But the body not only bears but requires sturdy exercise—sturdy exercise in the open air, and under the unshaded eye of heaven. Large, pure, and constant is the delight which such exercise brings. How sweet is the labourer's food, how sweet, too, is his rest. How bounding are his spirits. How bright and clear his eye. Strength is in all his limbs, manliness in his port, while a conscious pleasure and self-security fill and animate his bosom.

Not seldom, however, is this physical energy accompanied by torpor of mind. Mental cultivation requires retirement and repose. Hard and sustained study implies the closeness of the chamber, if not the midnight oil. Even such discipline of mind as the ordinary pursuits of life demand in an age like the present, is not to be gained without close if not severe application; and for how little soever an individual strives to gain intellectual superiority, he must submit to privations,

endure hardships, and forego (in the main) those keen pleasures which pure air and sturdy exercise combine to impart. Yes! he that would deserve the name of a student, must resign the companionship of the sun, moon, and stars, and be content to know them merely as a visiter and a guest; he can but rarely (nor then for long) wander at will along the banks of the devious river, climb the verdant upland, engage in manly sports, and must altogether resign that culture of the body which hand-labour alone can give, and therein must also resign the grateful sensations which it awakens in the frame, and the athletic strength which it tends to create.

It would thus appear that there is an incompatibility between vigorous health of body and a highly cultivated mind. The one, it seems, can be had and enjoyed only by the sacrifice of the other. The union of the two in their highest states is an impossibility. Much, indeed, may be done by individuals to lessen the interval by which the two are now kept asunder. And nothing, perhaps, will more effectually conduce to so desirable a result, than a conviction that the health of the body, and the vigour of the mind, are not issues left to the senseless arbitriment of a certain blind destiny, or the casualties of what is foolishly termed chance, but depend on fixed unchanging laws, and ensue from the observance of conditions, which are as certain and inviolable as the return of daylight and darkness. It is equally true, and not less important, that the highest state of excellence can neither in mind nor in body be reached and sustained by those who in their care of the one, are led to neglect the other. No! if man by his body is allied to earth, he is by his mind kindred also with the heavens. Twofold in his nature, twofold also must be his discipline. Mere strength of body raises him no higher than a well-bred animal; nor can the highest corporeal efficiency be obtained apart from the culture of that mind which is at once his highest dignity, and his principal source of power. But it is equally true, that mental activity cannot be supported, nor mental eminence be made correspond-

ingly useful, if the mind is lodged in a weak, a languid, a sickly frame. Poor and uninspiring is the train of thought which flows from the pen of him whose body, from want of exercise, becomes first sluggish, then disordered, and finally diseased.

In our actual state of society, however, it is by no means easy, even if it is in any case possible for an individual, placed in ordinary circumstances, to combine in his own experience the higher conditions of mental eminence and bodily vigour. Especially difficult is the union in this our oppressive city life. A population teeming like our own, pressing always forcibly, sometimes fearfully, against the means of subsistence, competing one with the other for the bread which perisheth, or for less substantial but more attractive honours; with a minute subdivision of labour, so that each one has to keep and follow the narrow path into which of the ten thousand before him his feet have been directed —a population of which these things may be said, can neither in single cases nor in the mass, present a specimen of high general culture; must consist, not properly of men, but of merchants, and artisans, and lawyers, and authors, all suffering in one way, while they excel in another, being either of feeble bodies or dark and torpid minds. On some, however, does this necessity press with a heavier weight. There are thousands in our large cities who observe scarcely any of the conditions of health and vigour prescribed by the great Creator. Confined to one changeless pursuit—a pursuit equally monotonous and wearying—a pursuit which exhausts the body without rousing or interesting the mind; thus confined through the whole course of the revolving year, they have their home in the dark centre of a dense and teeming population, under an atmosphere loaded with pernicious elements, through which the sun's rays struggle with difficulty, and in which the wholesome breath of heaven is never found; and then, in that air, and in that abode, are gathered together nearly all the foul things that can infect the frame, taint the blood, and impair the strength. Confined within these dark limits, large portions of our hand-la-

bourers vegetate rather than live, pine away in a low state of existence, never knowing what life really is, well if they do not sink into vice and brutality. An evil of this magnitude must entail on society terrible penalties. This is the soil in which crime is engendered. From these dark and turbid centres pass the deadly contagion which, invading the districts inhabited by what are termed the higher classes, carries death and wailing on its wings. But I will not dwell on rare and exceptional penalties. The evil influence is daily and hourly felt throughout society. You see its effects in pale and care-worn cheeks, in stunted frames, in feeble and wailing infancy, in premature old age, in crowded cemeteries. Life is abridged one-third at least of its course. Yet this is not the heaviest penalty. In the worst cases, life is rather a slow death. In no instance is the true life of man enjoyed. Existence becomes a succession of excitements with corresponding depressions. In the midst of great exertion there is little sound strength, as little true repose, and in consequence, a general want of healthful enjoyment. Who can mistake the tokens which appear on all sides of care-worn minds and exhausted bodies? Toil, toil the week round; ceaseless contact with matter; a perpetual battle to keep hunger at bay; a constant striving to stand one foot higher on the slippery ascent of fortune—the whole frame bent, and set to heave up the hill the huge stone which ever tends inevitably downwards. Thus is life spent in these large towns; thus is the body broken down and crippled; thus is the mind unduly strung; thus is the smile brushed with a rough hand from the face of childhood, the buoyancy of the boy relaxed, the hope of youth dimmed, and the vigour of manhood early undermined. Meanwhile, what recreation is there? What pure and healthy pleasures counteract these disadvantages? Where are our public walks? O, surely round a population like ours there should be a belt of healthful influences, a wall of heavenly fire to consume these miasmata, and send fresh breezes through our crowded streets; there should be here and there, on all sides, spots easy of access, sacred

to innocent recreations, fitted for manly games, winning in their aspect, refreshing and invigorating in their general effect. A provision of this kind must be made; otherwise a physical, mental, and moral deterioration is inevitable; a generation which is now inferior will give birth to a more degenerate race, the survivors of whom will again worsen our native English stock, till the virtues of the once noble oak of the British soil will be well nigh lost.

Nor think this physical degradation the only penalty. Nay, bad as it is, I consider it by no means the greatest evil. Morals must suffer; character must be impaired; religion will be wounded at the heart. Already symptoms of these sad results are seen. Look at the number of our youthful criminals. Cast an eye on our workhouses and our prisons, those huge dark spots where want and crime congregate, with little other result than to grow and multiply. Nay, even our churches are not without signs which betoken evil and portend calamity; for the Sabbath is not free from the mammon worship, whose altar is crowded from every part. Still does the pursuit of gain proceed. Some who have to-day ceased for a moment to augment, employ the time in computing their treasures; while the love of lucre flows on in a full tide through the heart of thousands. Ah! were the thick mist which covers the heart of the myriads of professed Christians who are at this moment worshipping in the churches of this land of a sudden lifted and removed, what would be seen by an eye that could pierce to the bottom of the streams of their present emotions? Still, still the world, still cupidity, the quenchless thirst for gain, with merely a passing sigh, or a transient desire, or a flitting sympathy towards God and eternal realities. Sad, indeed, is it to think that we cannot keep our temples free from these pollutions. Sacred to God and duty should our hearts be while we are in this hallowed place—but sacred can they never be so long as the world holds them in willing captivity, and while, in consequence, some come hither but seldom, others come late, others

are eager to be gone, others are too wearied to give due attention to divine service, and a certain restless impatience or unimpressible vacancy holds the heart estranged from God.

(To be concluded in our next.)

REVIEW.

Thirteen Tracts published under the superintendence of the British Society for Promoting the Religious Principles of the Reformation. London, Nisbet, Hatchard, Seeley, and at 8 Exeter Hall.

A considerable amount of information, both Biblical and Ecclesiastical, is collected together in these tracts, for arming offensively and defensively those who are tempted by Romanism, or its imitator Puseyism. There are doubtless situations in life where such provisions are needful. There is a Protestantism which requires—alas! that it should require—such help as is here afforded by the British Reformation Society. The antidote presented savours too much of the intricate and wrangling subtlety which it proposes to explode. The mind that is protected from Popery, or settled in Protestantism, by such media, would require a further purgative to wash away the hurtful and unpleasant effects of the medicine itself. Nor can any discipline thoroughly purify, and set in the right way, except a sincere, humble, and undiverted study of the light of God, as given in the doctrine and example of his Son, plainly recorded by his evangelists. The professed successor of Peter at Rome, and his imitators in England, together with their *necessary* adversaries, the upholders of Protestantism, of whatever sect, will *then* only be able to do full justice to themselves and one another, *when* they shall have thoroughly acted upon the confession of the Apostle, whose claims have been raised so high, but not too high, this his all important declaration: "Lord, to WHOM shall we go? THOU hast the words of eternal life."

THE

CHRISTIAN PIONEER.

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HEALTH AND RELIGION.

(*Concluded from p.* 436.)

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.—Matt. iv. 23.

But it is mainly to the mass of society that I wish our thoughts to be now directed; and I say that their sanatory is intimately connected with their religious condition. I say that health of mind can never be enjoyed apart from health of body; I say that sound religion is never, can never, be found in a diseased social condition. Bodily unsoundness inevitably leads to one of two great religious evils—fanaticism or infidelity; or rather it at the same time engenders both these social plagues.

How can fanaticism be absent from a society in which the elements are copiously found out of which it grows? Fanaticism is the fever of religion, and a sickly frame is the very hotbed of all feverish things. A radically diseased, a permanently debilitated frame can produce none but unsound fruit. Strong excitements become indispensable. Impassioned emotions are a sort of second nature. Repose and tranquil feeling are shunned, as too like that dreaded exhaustion which previous excess leaves behind. Thus the calm ease and gentle efficiency of the good man's soul is mistaken for spiritual death; fervours are demanded alike by the

head and the heart, and a too readily superinduced passion is regarded as a token for good, as at once a proof of spiritual sensibility, and of the presence and favour of God. Men are hurried into a religious fever, which they find congenial with their general condition, which therefore they regard with complacency, and the faults of which are hidden from their eyes, by dignifying this unhappy state of mind with the title of devotional susceptibility. Rich soil this to receive the seeds of bigotry and fanaticism! Let a sower of these seeds go forth and sow, speedy will be the growth and rank the crop. As a blast of wind down the steep sides of the mountain lake in a moment raises its waters into a fury, so the hot breath of religious extravagance easily fills these diseased hearts with strong passions which sink and overwhelm the better affections of the human soul.

But fanaticism is the sure parent of immorality. Fanaticism cannot long co-exist with virtue. Placing the essence of religion in certain impassioned states of feeling, it soon learns first to despise, and then to set at nought the ordinary claims of rectitude. Besides, strong passions are gregarious. Where one is found, another soon comes to place itself. And so religious intemperance often leads to intemperance in drink. Spiritual intoxication may excuse as well as cause inebriety.

The evil of bodily and mental unsoundness, may, however, take another direction. It may engender a habit of self-neglect. It may prompt a man to despise himself and his fellow-creatures. It may make him careless of all around him, and eventually reckless alike of life, of death, of God, and of eternity.

This consequence is no mere fancy of the speaker's brain. The voice of history attests its truth. The plague, the fire, and the sword are not so direful in their physical devastation as in the hardening of the sufferers' hearts, the brutalising of their feelings, and the thick heavy cloud of helplessness and despair which they cause to settle on their souls. Then not only human ties are forgotten; not only pleas for mercy are disowned; not only all energy is gone, and man lies

prostrate and helpless on the weeping earth—but he is even on the point of defying heaven with his life, as in truth he has disowned its rights in his heart, and if he makes a last effort to raise his woe-oppressed head from the ground, it is only to "curse God and die." Dreadful consummation of bodily disaster! A sickly frame is death begun, it may be in the soul as well as in the body. In all instances depression of spirits waits on bodily disorders. What in your own cases prevents dejection from passing into despair? What relieves the heart of its load at the moment that it cools the fevered frame? The soft, light hand of love; the kind and gentle attentions of wife, mother, or child. But alas! when sickness often comes, and means are scanty, and every hour is spent in toil, and a general unsoundness pervades the family, these pious cares can seldom be paid, if ever they can be afforded, according to the need. Then what cordial is there for the sufferer? Alas! that resource to which most actively fly, intoxicating liquors, does but aggravate the disorder, deepen the calamity, accelerate the ruin.

There is much infidelity in these our large towns—low and degrading infidelity—that which in truth deserves so harsh a name, a disbelief in almost every thing above the senses; a disbelief in all the higher influences of civilization; a disbelief in human worth and in God's goodness; a practical actuating spirit or speculative disbelief in these great realities. Hence there must be a low moral tone; herein may vice flow in a plenteous stream. Nor in so cold and poor a soil can any of these virtues take root, patriotism, disinterested love, pure religion, domestic worth, individual elevation, which bless, dignify, and adorn humanity. This infidelity has many causes, but the chief cause lies in the physical discomfort and unsound health of the people. They who live like brutes cannot feel like men. Domestic discomfort and bodily disorders beat down the character, drain the sources of self-respect, set men in hostility with society, and so prepare the way for irreligion. The vapours of the earth may be so foul and thick as to obscure the face of heaven,

and conceal God from man. If discipline sometimes converts the heart, deep distress and hopeless disaster are sure to make it forget if not deny God. O if you would have a religious, seek to have a healthy people. And if you would have a people sound in health, spare no pains to abridge and lighten labour, to secure leisure, and to furnish means for innocent invigorating recreation.

Did I want other authority for my pleadings than what reason and experience supply, I would appeal to the highest, for He who came to save the soul was eminently diligent in healing the body. Yes, he well knew that as a fountain cannot send forth sweet waters and bitter, so a diseased and enfeebled body cannot be a minister to soundness of mind, or to purity and elevation of feeling. The spirit of his religion, the spirit of all he did as well as all he taught, bids us care for man's bodies, if we would effectually serve their souls. And I rejoice to believe that his benign spirit is in the present day receiving unwonted honour. It is sinking deeply into human hearts; it is largely actuating human conduct; it is preparing to remodel human institutions. Wise and good persons have a fuller understanding of its nature, feel its power, acknowledge its worth, assert its claims; and in consequence there is a wider and deeper, a more tender and a more practical concern felt for the welfare of the people; a warmer and more enlightened interest in man as man—in man as a denizen of earth, as well as a moral being, a child of God and an heir of eternity. May He who is God over all, blessed for ever more, look with favour on this the spirit of his Son, cause it to have free course on the earth, and especially may he enrich therewith the hearts of all now present.

Martyria;

OR

EARLY UNITARIAN TIMES.

BY

Rev. William Mountford, M. A.

CHAPTER VIII.

"Lord of all that's fair to see!
Come, reveal thyself to me;
Let me, mid thy radiant light,
View thine unveiled glories bright.

Let thy Deity profound
Me in heart and soul surround;
From my mind its idols chase,
Weaned from joys of time and place."

Johann Scheffler.

In the afternoon, Master Brandon and Sir Francis Farel accompanied their hostess and her sister into the park, which afforded, among its trees, many pretty vistas, and several enchanting views into adjacent valleys; one of which was of marvellous beauty, the hill-sides being covered with stately elms, while in the meadow-land, at the bottom, there ran a winding streamlet of clear water, whence the grass and the flowers derived such freshness, as prolonged their spring-time of bright tints through the dry summer months quite into the latter days of autumn. The merlin and mavis were wont to sing there longer than in most other spots; and, when startled, would scream with such a wild delight, while flying further off, as would, for an instant, surprise even an unthankful heart into gladness. It was a scene to wish to live in for a life; yet, doubtless, it would not universally be good, or human families could each one of them have been provided with like dwelling-spots, as easily as the elephant was with his deep, dark forests; or in the same manner as the antelope had allotted him his vast, luxuriant plains to bound over; or just as the eagles have each pair of them an eyrie, whence are visible plains, undulating hills, forests, lakes, the courses of rivers, and the sailing of light

and of dark clouds, over, it may be, a quarter of a kingdom.

The common Creator could have devised a natural home for man, as readily as for the most favoured beast of the field, and could have caused the earth to have produced his sustenance as spontaneously as that of the brutes; for a cave is not a harder creation than a fern, nor a rose than a thistle, nor a fruit-tree than a bramble-bush, nor wheat than darnel.

Difficulty is God's ordinance: there is divine purpose in it,—visible enough here, but it will be indisputable hereafter. The beasts have not to labour as men have, because the greater end of labour is a moral end, and, therefore, does not exist for them. The harvest of human toil is twofold; one in autumn of corn and fruit, and in the end of the world another richer one, that of the moral results of labour—being the virtues fostered thereby, together with their accompanying rewards.

For man, effort is the appointed condition of almost all good, and labour the necessary means to all excellence; as though work were one way of man's manifesting the Creator's image,—culture being not unlike the creation of thought, and, in appearance, the rearing resembling much the creating of plants and herbs.

God's sentence on man was not the wantonness of tyranny, but an omniscient device for human help; "In the sweat of thy face shalt thou eat bread, till thou return to the earth, eating of it in sorrow all the days of thy life." For the hardship of the sentence is transformed into mercy on knowing that "blessed are they that mourn." Labour and sorrow, the punishment of the fall, are co-operating aids in salvation now.

The necessity of toil is as peculiarly a human distinction as reason is. The greater man's intelligence, the more evident is his tendency to self-exertion; just as almightiness is the concomitant attribute of omniscience, on earth and in heaven, and in one and all of its infinite manifestations.

The noblest human work is a cathedral: the sight of it exciting emotions not unlike those of sublime scenery; for within the building the spirit of the architecture is the same with that of deep and silent forests:

it is irresistibly felt to be such in advancing from the western door of an edifice into an avenue of high and graceful pillars. And in like manner, externally, the pointed windows carry up the view to the pinnacles above, and the pinnacles send the spectator's attention up to the towers, awakening in the mind the sensation of alpine sublimity. It cannot be felt otherwise than that a minster is in beauty, an embodiment almost of like principles with those on which the world is constructed, is a microcosm of nature, a noble evidence of man's, in his purer state, still retaining God's image. Visibly, the inmost soul of art is religion—knowledge of, love for, and sympathy with divine principles; it will be known to be so with science sometime, and with labour also.

Agriculture was almost the only peaceful business which the Romans accounted consistent with their dignity; other pursuits they reckoned servile, but farming they jealously reserved for themselves. What idea they had in this arrangement, or could have, cannot now be well divined.

Tillage was a primeval occupation: it was Adam's in Eden; and, after his expulsion thence, it became his son Abel's,—and by many pious men, in many countries and in many ages, it has been accounted as being peculiarly conducive to righteousness. Certainly communion with God is more practicable in fields and meadows, and amid the creatures of His hands, than in towns and in shops, among objects of man's own making. Of the occupations in a city, many are on luxurious objects, and partake themselves of the questionable character of their ends, and many others tend to contract and debilitate the mind; but country labour is invigorating and pristine; it is congenial with thought, solemn thought; and it operates in concert with higher than human allies, working together with the elements, and, in their turn, with each of the four seasons; under whose mysterious agency, governable to some extent by man, though inscrutable by his eye, soil is transmuted into waving woods, and dust and dew-drops into pendulous fruit.

"Work and pray," is the legend of some religious,

the author whereof must have discerned the sacred meaning of which labour is susceptible. The irreligiousness of present modes of thinking is very lamentably evinced in the reputed meanness of labour. However, husbandry and warfare will, some season, have their positions inverted; just as the executioner's is an opprobrious office now, instead of being a covetable post, as in some former times. In the eye of an angel, and in the world, as it ought to be, the scars of labour would be accounted as infinitely more honourable than those of battle, and a harvest of corn as a nobler achievement than knighthood,—culture of the earth, when worthily interpreted, embodying, no doubt, a sublimer idea than does the destruction of men, however valiantly done.

Though contrary to common judgment, yet the very destitution of the circumstances into which man is born is itself a sign of his divinely instituted pre-eminence. The lower animals, by their instincts, which speedily mature, find themselves easily provisioned with subsistence; but man, gifted with God's likeness, is ordained to create about him his own world, of which indeed the elements are furnished him, but whereof the form is his own moulding, and so intended to be.

How differently the model of the social world may be conceived of, is apparent in the variety of sentiments, institutions, and customs which obtain in divers countries, for these are man's world; and in the several kinds of civilization which are known to have existed, Jewish and Asiatic, Grecian, Roman, and European.

Were easiness of condition the favourable, it would have been the undoubted lot of all men: but neither the one nor the other is the case. Tempe was the loveliest valley of a lovely land, but it is not famed for any illustrious birth or deed.

On evergreen banks, and amid beautiful scenery, we may not all inhabit, and we cannot; but we all may do better, by each one of us opening in his soul a well of living water, springing up for us, into more than mortal life. There are many who have done it betimes, and who have experienced the stream of their lives running among the pleasantnesses of youth, through man-

hood, and along the road of old age, right into the ocean of eternity, and the last day as pure as ever, and as gladsome also and fresh to the feeling.

There are righteous men who think to evince their piety by a profession of world-weariness; but, really, they never feel it, for it is the punishment of the worst of sinners. It is sensuality which is monotonous and wearying; but when we are in Christ Jesus, what new discoveries we attain to of grace and truth, and day after day, through our Christian course, how old things pass away, and all things are evermore becoming new!

The preceding is a brief and very unworthy account of the sentiments with which Mistress Bouchier delighted her guests, whilst they walked with her in the park. On coming to a majestic oak, with benches nigh it, Sir Francis Farel entreated Mistress Bouchier that they might rest a short space; which being assented to, they placed the seats under the oak-tree, the low boughs of which stretched out above their heads like a leafy ceiling, while under their feet the grass was soft and much intermingled with moss, and was as pleasant to tread upon as are those far-famed carpets of the Saracens; and around them there was that deep silence with which the woods are pervaded in the hotter hours of those afternoons, when neither breeze, bird, nor animal stirs, and when there is no sound heard louder than the hum of flies sporting together in the shade. There are souls which do thrill to this felt silence more powerfully than even to the peal of thunder; but why it is so can only be mysteriously answered, if it can be at all. Is it that there is any similarity between the stillness of nature now and the great calm into which the elements hushed themselves the first hour of creation, when God was about speaking to the earth, at that time without form and void—those same being the elements out of which our frames are compounded, and on the face of which the spirit of God once moved amid the silence of expectant angels? Certainly there is a somewhat divine in the silence of the fields, and in that which is experienced on the tops of high hills, with the stars in sight. Such silence feels like the solemnity which the prophet Moses must have known when he

was in the mount—a mortal waiting for the Lord God to speak.

After Mistress Jane and her friends had sat a while under the oak tree, Sir Francis said, "At such a season as this, in the country, how mean seem those concerns which are the main attention of citizens; and, especially, how odious are jealousy and competition felt to be!"

Mistress Emma replied, "The country is sweet, yet hath the town its advantages also, and such as may not be dispensed with in the culture of the mind. I doubt not but that trade is of God's ordinance, as well as are the seasons; and, rightly used, I suppose that it may even favour spiritual growth."

Then said Sir Francis, "And will you also, fair mistress, find piety in those irreligious quarrels, with which the city, the court, and the church, are so distraught?"

"Scarcely so."

"Or will you think that any good can result from episcopal persecutions; or that peace is favoured by episcopal divisions?"

At this time Mistress Bouchier, at the instance of a servant, rose to return to the house during a brief space, for the purpose of dispensing medicine to the daughter of a cottager, whose father had that morning been attacked with ague.

"Sister, sister!" Mistress Emma exclaimed, "is the parable, the apologue, the vision, which you read to me on Thursday, is it in the green summer-house still? Then, till my sister's return, let us repair thither: and Sir Francis, if I may not convince you, I will yet put you to silence."

The summer-house was nigh at hand; which, when they had entered and were sat down in, Mistress Emma drew open a drawer, and taking thence a manuscript, said, "This paper of my sister's composition, she wrote after hearing the narrative, which a physician, an aged and godly man, related to her, of an affliction which once befel him in the East, and which occurred on the last of his many voyages in those parts: and previous to the commencement of which, he narrowly escaped punishment, as a heretic at London, owing to the

treachery of the suffragan bishop of Negropont, who did once in private, and in the manner of a friend, very importunately urge him upon some points of faith; for owing to its having been rumoured as the physician's opinion, that war was an unlawful profession, the bishop was induced to doubt the physician's religion; suspecting also that he might have contracted heretical taint by his much sojourning with Mussulmen. Listen now to this apologue, for so I call it, although, I suppose, that it is hardly such."

Mistress Emma then read the following in a low, sweet tone.

"One evening a company of travellers dismounted from their dromedaries, and began to pitch their tents beside a well in the desert.

"Suddenly a band of Bedouin Arabs made an assault on the tired travellers, who, after a short resistance were overcome, and were left lying on the sand as dead.

"When the travellers were first attacked, one of them, an Englishman, was a little space apart from his companions gathering fuel; and became apprised of danger only by the sudden tumult, amid which his friends all perished.

"At the first alarm he drew a weapon from his girdle, with which he had opportunity to have killed the nearest Arab; but he restrained his hand, thinking within himself, 'The destruction of one enemy would not be my deliverance, and an unavailing death would be a murder. My God! my God! quickly shall I be at thy bar beseeching mercy; and I would not wish to be preceded thither by a soul whom my hand had just hindered for ever of repentance, having hurried it away in all the blackness of recent crime.'

"Whilst the traveller was thinking thus he threw his weapon from him. A few moments afterwards, the leader of the band rushed at the traveller, his green mantle streaming behind him. Mahomet's descendant had perceived the Englishman spare one of his followers, and, but for the heat of action, he would himself have spared the traveller; as it was, his hesitation weakened

his blow, but the Englishman nevertheless fell lifeless on the sand.

" When the traveller revived, the evening-star had disappeared.

" At first he was uncertain whether he was on this earth or off it; for as he sat on the desert, the sands glittering under a full moon, seemed not unlike the waters of the sea; and there was utter silence round him, unbroken by even as much noise as the wing of the night-moth makes.

" But on looking towards the half-finished tents, he saw that he was alone on the desert, with nine human bodies.

" And he crawled with pain from one corpse to another, and when he came to the last, he wrung his hands in anguish, and exclaimed, ' My child, my child, my brother's child!'

" Many scenes of battle and murder the traveller had witnessed in his life, but nothing had ever appeared so horrible as sitting on the desert alone at midnight, the dead body of his nephew beside him, and with that murdered company lying round him.

" His nephew was the traveller's only relative, and was greatly beloved by his uncle, for he was almost as loving and pure in spirit as the apostle John.

" The traveller's anguish bewildered his reason, and he said within himself, ' And now thou also art perished. O, my child, have our lives been delusions? Singularly religious as thou wert, was there no God nigh to prevent thy murder? My child! my child! is there no God at all? Lord pardon me: Lord help mine unbelief: Lord preserve me!'

" In his agony the traveller covered his face with his hands; and when he removed them, it seemed as though the angel Faith stood beside him.

" The angel raised him from the sand, and said to him, ' Sorely, very sorely, art thou tried.'

" Now there is in the desert a spot sacred from human intrusion: it is the earthly dwelling-place of the angel Peace.

" When the heavenly choir were returning home af-

ter having sung on earth the advent of the Lord Jesus, one of them, the angel Peace, entreated to remain on earth and co-operate with the Gospel. But there was no resting-place for her in any habitable region, since everywhere every foot of land worth possessing, was the object either of violence or jealousy; and she needed some quiet place whither to retire at seasons, and refresh her wearied spirit.

" So there was allotted her a small space in the desert, and her presence made it blossom like the rose.

" There is no alternation there of night and day; nor does there exist there the twilight contention of the two; for it has an atmosphere like the city of God, and has no need of the sun, neither of the moon to shine in it.

" And there exists a power round it, which unperceived turns every human foot aside, and which softens every wild beast that passes through it; the lamb there might dwell with the wolf, and the leopard and the kid lie down together. Sometimes the vulture pounces down from above the clouds, but through sweet enchantment lights harmlessly on some lofty tree among the unfrightened doves.

" To this Paradise was the traveller conveyed by the angel.

" And as they walked therein, the traveller saw a lovely maiden through the trees.

" But when they came to her it was the angel Peace; and she was kneeling under an ancient olive-tree, with her hands clasped, and her head sunk upon her breast.

" The traveller wept, so unutterably mournful seemed her attitude.

" And the angel Faith took her clasped hands in his, and said, ' Bless thee, sweetest sufferer.'

" And opening her eyes, she said, ' Brother, my brother.' And she arose and embraced him.

" And he said to her, ' Why wert thou so troubled, sister?'

" And she answered, ' For wars and rumours of wars.'

" And he said, ' These thou art accustomed to; for never have they ceased one hour since the voice of

Abel's blood first cried unto heaven from the ground. Sister, what new grief is thine?'

"And she asked, 'Dost thou not know how latterly religious names have been converted into watchwords of war; and the Gospel been made ground on which armies meet and fight?'

"Whereupon the angel Faith replied, 'This all is no worse than the slaughters and oppressions which Christian priests have perpetrated for more than a thousand years. Whence, then, thy unusual anguish, sweetest sister?'

"Then she made answer in a tremulous tone, and said, 'There is a family, once the most blessed of the human race; awhile ago, the happiness of one another was their mutual concern; they had all one object, one mind, and one faith. Oh! they were Christians, and they were my dear delight. But now the father is divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother. In my grief I have almost despaired of the power of goodness; and have been tempted to distrust the meaning of that prophecy, the utterance of which once made heaven ring with joy—that the kingdoms of this world should become the kingdom of our Lord and of his Christ, and that they should reign for ever. At thy coming I was in an agony of dread, lest, perhaps, this might never, never be.'

"The angel Faith then said, 'Good sister, without my presence nigh thee, these earthly trials are some of them, as I know, greater than thy strength. Alas! I wonder not that purest spirits are sometimes bewildered here, so hardly does heaven's light reach this world lying in darkness; so full of illusions is it, and of all spiritual assaults. Heaven is insulted as wantonly as though it were empty; and at times the laws of rectitude are broken so lightly, as in weak minds almost to suggest the doubt whether there exists any eternal power to give them energy.'

"The angel turned to the traveller and continued, 'Thou were so afflicted as to doubt Providence itself; like as my sister's sorrow obscured her belief in that prophecy, the glory of which is her very life.'

" The angel Peace reclined upon her brother Faith, and placing her hand in his, she was comforted, and was joyful.

" And then she strove to console the traveller; and her words were in his ear, like the first sounds which bless the departed soul on reaching the gates of heaven.

" And as the traveller humbly looked up to her countenance and listened, he felt his soul within him calmed and blessed.

" After she had ceased speaking, the angel Faith said to her, ' Now is thy anguish assuaged, but not forgotten; for as I feel thou wilt sometime remember it as the beginning of intensest joy. The contention in the earth, which grieves thee, is not so much between good men and evil men, as between the good that is in all men, and the evil from which the holiest are not exempt. If, in religion, fathers are divided against their sons, it is, that struggling separately after nobler truth, they may be reunited in its attainment, more perfectly than before. There is not one controversial word which grieves thy gentle spirit, but contributes to a better peace than the quiet which it breaks. There is no truth or happiness among men, but has to be secured through suffering. Evil, the certain means to good, is one of the mysteries of which this world of the human race is full; things which we may desire to look into, but which we will never despair concerning; and if they exceed our comprehension, let them not at least transcend our belief.'

" The last sentence the angel spoke, directing his look towards the traveller, also he continued thus, ' Blessed are those mortals who can accept suffering from Providence, as a pledge for the certainty of retribution hereafter. Blessed are they whom renewed sorrow attaches to God the more closely. The purest spirits which have been welcomed into heaven from earth, have most of them been fresh from affliction, some from the dungeon, some from the stake where they had been enrobed in flame, and some from other scenes of trial, whence we had often seen them uplift their tearful eyes in trust.'

" The traveller's heart was filled with awe and glad-

ness: the world and all things therein, life and all its occurences, had then and thenceforth a changed appearance in his eyes.

"Soon afterwards, he was joined in company to a band of hadjis, returning from Mecca to the city of Cairo.

"After journeying together some hours, there was discerned by its glittering, the marble summit of an Egyptian ruin: whereupon the hadjis covered their heads, and thought on Mahomet: but it was in a holier name that the English traveller folded his hands, while looking up to heaven and blessing God for deliverance.

"Subsequently, the traveller tasted largely of God's goodness: but he no longer regarded it as the only or the chief proof of Providence: nor any longer did crime seem to impugn the Divine Government; for, from his own abhorrence of iniquity, he had learned to infer the intensity of the Divine Holiness; and the wider grew the difference between his saintly spirit and the world's wicked doings, the firmer became his faith in God over all; since he accounted that the long-suffering of our Lord was salvation and not apathy.

"'Call upon me, in the day of trouble,' God saith, 'so will I deliver thee, and thou shalt glorify me.' In affliction God doth always administer proportionate help, either by miracle or otherwise; and but for that help, there are experiences in this world strange enough almost to confound the very angels: for this earth is such, that even the Son of Man could send on it, not peace, but a sword. Life is a wrestle, a death-struggle between the soul and the world; wherein there is no drawn battle, but in which the spirit is more than conqueror, or else perishes: legions of earthly aids are inadequate to its help; this only being 'the victory, that overcometh the world, even our faith.'

"In the spiritual church, there are no side entrances, as there sometimes are in those which are made of stone and man's device; the gate surnamed Faith is the only door; and through it none are either able or are permitted to enter, but such as do take up Christ's cross at the portal, in Christ's strength to follow in.

" Discipleship with Christ is that of the cross. Self-sacrifice is the appointed and appropriate service of that church, which has Christ's blood for the seal of its covenant, and mount Calvary for its high altar; and which for its elder disciples counts the souls of them that were killed for the word of God, and for the testimony, which they maintained.

" It is only by welcoming every approach of Faith, that the blessed and all-blessing life of the sister virtue Peace can be sustained in the human heart.

" Some souls there are, in which philosophy can create peace, arguing first one passion, and then another, into quiet, and reasoning discontentment into silence: but mostly, it is a calm only suitable to solitude: for the presence of an enemy breaks it; so does any share in social business; so does the sight of a coveted object, and commonly so will any one of the ten thousand temptations with which man is environed; the multitudinousness of their character evincing the religious necessity of his. A philosophic is only a temporary calm; for permanent peace among the passions of the carnal mind is not possible. The soul's affections are not to be stifled, but to be sanctified: and Reason cannot do it; for it is only Faith, that can. Holy power, divinest grace, omnipresent as God himself! It waits round each human being, his life through; sometimes solemnly urging a right of entrance into his heart, and at other times, and until death, patiently lingering for an opportunity; and such an occasion is every act of prayer. It is in this opening of the spirit's inmost recesses to divine inspection, that angel powers find their ingress; and chief and readiest among them, Faith, the restorer of the soul's declining faculties, the Saviour's vicegerent for administering in every time of need, that precious gift of his to man, which he bequeathed when in sight of death, saying 'Peace I leave with you. My peace I give unto you.'"

When Mistress Emma concluded, there were tears in her eyes: for the perusal of her sister's paper had recalled the memory of Mistress Anne Askew, her friend.

Sir Francis said, " I thank you, Mistress Emma;" and

Mistress Jane having returned, he added, "Your sentiments confirm me in the opinion, that martyrdom doth betoken a higher spiritual state among Christians than among the Greeks; with whom it was a mere bracing of the nerves and hardening of the will, or at best only high self-respect; but into Christian martyrdom, other elements enter, and among the rest, such a fullness of tender feeling, as would have weakened and swept away the lower motives, on which Grecian martyrs stayed themselves. Among the heathens, the spirit of martyrdom was endurance; but among Christians, it is benediction: the difference between the two is the same as between Zeno, the philosopher, and Christ on the cross, praying 'Father forgive them.'"

"How marvellous it seems," said Master Brandon, "that ever men should have doubted the efficacy of prayer, after having heard that supplication of our blessed Lord's, or even after having rightly conceived of the circumstances amid which it was breathed."

"No doctrine," Mistress Jane said, "has been oftener or more strangely perverted in its use, than that of the Divine Immutability. It has been made to lend strength to every other religious error: God's ways having been deemed without mercy because without change."

"We know not the mode of God's omniscience," said Master Brandon, "and therefore still less ought we to reason on the manner of his immutability, which is the result thereof."

"Commonly," said Mistress Jane, "men have contemplated the everlasting hills, as so completely emblematical of the Divine unchangeableness, as that God's immutability has been allowed, in their minds, to petrify all his other attributes into inaction. Unvariableness, misunderstood, has been the source or exaggerating circumstance of most theological errors, especially of the more serious. There are Christians, who think to honour God, as the Immutable, by worshiping him, in some such mood, as that in which idolaters once adored the grey and flinty rocks. Such worship no more blesses the Christian soul, than it did the Druids's. Theologians have been too apt to represent Providence

as a curious mechanism, infallible, indeed, but unfeeling—a machinery for whirling one man aloft into station, and depressing another into hopeless poverty, or else fore-ordained damnation. But the finite cannot comprehend the Infinite, nor man find out the Almighty unto perfection: nor can mortal vision ever take in a view of the Creator's character wide enough to be unerrably correct: but some modes of viewing it are truer than others. The immutable attribute must not be esteemed as the most prominent characteristic of the Deity. See yonder winged insect: it is an ephemera: it is intimately concerned with the heat of the sun, but not at all with its duration; since before sunset, it will itself have perished everlastingly: so our finite state, in regard to the attributes of the Infinite, is not affected by all of them alike, nor can be. The idea of God's unchangeableness may enter into the theology of archangels more largely and with more propriety than into ours. It is not the proposal of the Gospel to make us predestinarians, but rather 'followers together of God as dear children.' There was some resemblance in mind between St. Augustin and St. Paul: but St. Austin dwells too emphatically on Fore-knowledge; and thence partly the difference between Paul's epistles and Augustin's meditations. In the Scriptures, it is never said God is fate, God is Power, God is revenge, in the same manner, in which it is written by St. John the Divine, that God is love. It is for us Christians to think that God is Love rather than Destiny; for that would be a heathen thought. If we cannot conceive the consistent co-existence of the attributes: plainly it is for us to think that Immutability is restricted by love, and not mercy by fate."

"We think of God," said Master Brandon, "as King, Judge, Master, and in all other ways, than as that Father in Heaven, which he is."

Mistress Jane replied, "It is because the paternal is the loftiest view of the Divine character. All men can conceive of God as a King: but they are only those, into whose hearts has entered the spirit of adoption, who can feel towards him as the Father of Spirits."

" Almighty God be blessed for Jesus Christ!" Master Brandon said. " The questions of free-will, necessity, and predestination, may never perhaps be settled. Bare statements of doctrine, even those of the Scriptures, men as often interpret by their prejudices as by their knowledge; and often and often would philosophy persuade to the adoption of some partial dogma as the ideal of Deity: but to correct all error on the Godhead, we have but to look into the Lord Christ's face, and see shining therein 'the light of the knowledge of the glory of God.'"

Mistress Emma, addressing Sir Francis, asked, " Is the controversy on free-will subsided in Germany? A few years since there came thence to visit us a friend, who bitterly bewailed the estrangements which it caused."

" It is ended now," answered Sir Francis, " and I am glad of it: for I neither was, nor wished to be interested therein."

" Why, Francis friend," said Master Brandon, " how canst thou justify contempt of so important a discussion, as that of Erasmus and Luther, and which their two churches did regard as comprehending the fountain-head of their differences."

" I agree. Dr. Luther did esteem his opinion therein, as the main weapon of the Protestant Church-militant: but then he said, that St. Jerome's salvation was endangered thereby; and I was satisfied, that it could be no Christian doctrine, or at least no Christian use of it, which could ever emperil the best of the fathers."

" Well, but what was Luther's judgment concerning St. Jerome?" Master Brandon inquired.

" That he would have been damned for his interpretation of the epistle to the Romans, but for some special grace. For myself, I should differ from both the Latin father and the Saxon reformer; for I think that the will is precisely that one faculty of the mind concerning which we cannot judge. The disputes which concern free-will have always seemed to me as irrational as though men were to distrust their eye-sight, because they had never seen their own eyes, or as though a per-

son should fret his life out, because he cannot tell by what means it is kept in. What conclusions has your mind rested in upon this matter, Mistress Jane?"

"To my mind, both necessity and liberty are alike demonstrable. Reconcile them I cannot; still, I believe in their consistency; for in heaven, if not on earth, there must be some point of view, whence the two doctrines are visibly compatible; but, doubtless, it is from some station nigher God's throne than this earth is. Free-will and predestination are verbal opposites; and necessity and liberty are material opposites: but they are not therefore spiritual contraries, for that they may, in man's personality, and do therein converge I can well imagine, since the mental powers do not work in the manner of mechanism. The faculties of the soul, as I think, are of such nature and so combined as that, in their action together, is realized the harmonious confluence of those apparent opposites, the forces of free-will and divine necessity. However, it is a profound mystery. It has been the cause of bitterest controversies; but with us and our friends let it occasion other feelings—for, whenever we verge towards the boundaries of human knowledge, instead of straining our eyes into the thick darkness, let us rather look back into what Christian light we have, and, uplifting our hands, bless God for the contrast."

"Would that Master Calvin, the Genevese pastor, would do so," said Sir Francis, "for his Institutes of Religion are very mournful reading, not to say worse. He lays down God's absolute decree as a foundation-stone, and dreadful is his religious superstructure; no temple of thanksgiving is it, but a spiritual torture-house for his followers."

"It is strange," Master Brandon remarked, "how much more exclusively theologians have built on the divine unvariableness than on divine love, and how confidently they have insisted on theirs as the sole doctrines honourable to God."

"There have been divines," Mistress Jane answered, "who have insisted on the perfection of God's knowledge, in such manner as to make it an imperfection of his nature; arguing for human damnation as an essential

of the divine honour; for the vindication of which they imagine that they and their co-believers are a competent tribunal. It is said by some that man's offended honour may allow of such satisfaction as the divine honour could not accept, thereby subjecting Providence to restrictions, sterner even and more numerous than their own necessities. Often the new religionists do analyze the divine character by means of metaphysics, and then pronounce on Providence after the manner of an alchymist, making experiments on metal by the aid of fire and a crucible. Many of the new learning do seem to forget that God is a free agent as well as themselves, and that while free-will is possibly a human, it is most certainly a divine attribute."

"Yet," said Master Brandon, "God doth himself observe laws—those of righteousness."

"Doubtless," Mistress Jane answered; "yet the Deity is righteousness itself, rather than subject to righteous laws. They are the more imperfect natures which think first what righteousness is; purer spirits think righteously without a thought concerning the commandments. Moral likeness is nobler than submission to God, for it implies obedience, and is itself a something loftier. Laws are but the manner of wise living. The Lord Christ's life was a law-giving, and so, in a minor manner, ought ours to be—to be ensamples. Our actions ought to be of such a nature, as that, through them, the divine laws may publish themselves in our neighbourhood anew—Christ in us, the Scriptures style it. The sight of a righteous life is more convincing than the perusal of the commandments, however sharply the ten may be cut in tables of stone. Often the spirit of the laws is nobler than themselves; so that, in reasoning on what we suppose are scriptural doctrines, we must reject those conclusions, however rigidly deduced, which do militate against the God who gave the Bible, for such clashing doth imply that we have not correctly understood the Scriptures. The doctrine of regeneration is interpreted sometimes like a forbidding bar between little children and the Father Almighty; but one glimpse of the Father, such as Jesus showeth him, doth satisfy the doubter that the angels must always

behold his face in heaven. O, how true it has ever been that no man cometh unto the Father but through the Son! Not a Christian age but has verified it! Many times have philosophers, searching after God, mistaken some metaphysical dogma for Deity, but in no long while their successors have had to disown it as an insufficiency and an idol. And when believers seek God by the help of ecclesiastical traditions, they see him indeed, but it is commonly in a cold and illusive light. To come unto the Father, we must needs go with the Son; to know him as the Son knew him, we must accompany the Lord Christ, rejoicing with him, and sorrowing also, listening to him, as he would have us listen, in no slavish, but in a joyous and free spirit, and watching and praying with him; and after thus possessing ourselves of his ever-blessed spirit, that text of Scripture would be accomplished upon us,—'I in them, and thou in me, that they may be made perfect in one.'"

Soon after the end of this conversation, Master Brandon, with Sir Francis Farel, commenced returning home; but in the latter part of the way, Master Brandon proposed to Sir Francis to call at the manor-house of Master John Welburn, saying,—"It is my Sunday-evening custom to do so."

Master Brandon found the old man sitting out of doors, and said, "Good evening, good neighbour! Are you well in health to-day?"

"Thank God, Willoughby, I am," answered Master Welburn; "and so are you, as I judge by your voice. I was satisfied the dandelion-decoction would do thee good. I am right glad to hear thy voice in strength again. Be advised now to go a-fowling. It is a good, breathing sport, thou wilt find. I am told of an act just passed against shooting water-birds with hand guns and grape-shot. I am glad of it, and trust the act will be enlarged next Parliament; for fowling with a hand-gun is not skill, such as befits a man to show, but a base butchering of innocent and often beautiful birds. I would, I could persuade thee to fowling, Willoughby, for it is a healthful pastime and lawful; inasmuch as, when rightly practised, it is a mere circumvention of birds, accomplished by the help of art, and fairly done

also ; since they themselves employ craft against one another, and superior velocity of wing, like the hawk and the grey-backed shrike. I am right glad to think thee better, Willoughby. But who is your companion ?"

" Sir Francis Farel of Mayence."

" Sir Francis, I have often heard Willoughby speak concerning you."

" I think," said Sir Francis, " that I remember to have seen you, many years ago, at Curzon-Court. A very pretty garden and grounds are these of yours ; and what a magnificent sunset ! By having your chair seto ut here, you seem to love the sight."

" Sir Francis, I have had no sight this long time. You are starting with surprise, I think. Nay ! I am no great subject for compassion. I am no ways miserable ; for though I can no longer see the sun, I thank God that I can feel it still, and further into my soul's depths, than formerly. ' It is good for me that I have been afflicted.' The deprivation of one sense has made me the more grateful for the remaining four. It is five years since I saw the sun ; but Almighty God be thanked, though it does not dazzle my eye now, it daily warms my heart, and that with a power which does not vary with summer and winter ; fostering therein a growing assurance of God's great goodness."

" That of eye-sight is a grievous loss," Sir Francis remarked.

" Until reconciled thereto," answered Master Welburn. " However, for a man of threescore years and ten, the chief part of his remaining journey is down a valley, in which bodily eyes are of no avail—that I mean of the shadow of death ; into which I have already entered, and of the waters of which I have drunk, as my feebleness may attest ; but, God's goodness be praised, though mortal, I have not found them bitter."

" You seem so placid, as you sit here in your oak-chair, in the golden light of the setting sun. You seem so calm."

" I am glad of it ; for it is so, I would wish to look. A sour countenance I have always abominated ; but under God's afflictions, a discontented face is a kind of blasphemy, I think ; is practically an impeachment of

Providence, which wise men may laugh at, and good men lament, but also, which may tend to poison the religion of children and of weak-minded persons, some of whom exist in or nigh almost every household. It is not right, I know—Willoughby will explain that—but so it is, that in men's minds religion is associated with sorrow more than pleasure: so that spectators do not anticipate being reminded of religion by the look of a king, or the procession of a lordly retinue, or by the words of the worldly happy; but they expect it in the faces of the afflicted, and in the words of sufferers; in such persons, therefore, a cheerful aspect is a religious duty: it is divine service, and among spectators is an attractive sermon of no mean power."

"Well, your expression is that of peace itself; and your temper seems also rightly ordered."

"Try it first, Sir Francis."

"At least you seem to have quite silenced the more violent passions and discontents."

"By God's help, I trust, I have at last; else, before setting my house in order, I had disregarded several serious warnings; but on my eyes growing dark, I knew that death must be drawing on apace. When conscience began solemnly to sound the curfew-bell of life; there was in my soul more than one unlawful fire burning, and there remained besides the smouldering embers of my youthful passions: but some I trampled out violently in an agony of dread, others I have wept over often, and quenched with tears; and hereafter, should God Almighty discover in any chamber of my soul the unextinguished remains of some forbidden passion, as doubtless God must and will, then I humbly trust in his subduing grace for the final extinction thereof. 'Blessed is he whose wickedness is forgiven, and whose sin is covered.'"

"Blindness," Sir Francis said, "is commonly imagined to be a hinderance to all self-improvement, but you, sir, have not found it so."

"With me it has been much otherwise. I have more serious reflection now in the space of a month. than I was acquainted with before in twenty years, With the exclusion of the outer world, I have found

the inner one disclose itself more distinctly, and widen into an unthought of extent: I would, I could tell you, of the sublime heights, and of the depths of mystery, which I have discovered therein; but they seem as though they were to be felt only, and not spoken of. Destitute of bodily vision, observation has concentred its power in the eye within, and acquainted me with the workings of the soul, the occasions of sin, and the means to holiness, in such a manner as I can never enough praise God for. Also, I often walk to and fro in the store-house of memory, amongst astounding crowds of remembrances; and I select from among them sometimes one and sometimes another class to reason upon, and pray concerning; and thus, day by day, am I enabled to convert barren information into spiritual wisdom."

"I can well imagine that your deprivation has its alleviating circumstances."

"Oh! very grievous was the loss at first; but the pain of it diminished every day. Before my own experience of blindness I deemed it burial alive; but it is not. My remaining senses have been much strengthened since my loss of sight. My hearing is very acute now. And, if my observation cannot be exercised by the world any longer, my feelings are, for God seems nigher to my soul now than in times past; and the mystery of existence appears to me a greater marvel at present, than I ever remember to have felt it before. My heart is more tender than it was, so that the very wind seems to me to have more awe in its blast, and every event of life to have a deeper meaning in its occurrence, now than formerly."

"I never thought there were such resources in the soul, but memory is not the least abundant I suppose."

"The most important I was about saying; but it is not; however, it is next after the idea of God. Doctrines we remember, but God himself we live and move in: a truth which my helpless condition has made the more palpable. My increase of faith is a wealth which I would not exchange for the eyesight of youth."

"You have felt your trust in God, then, the stronger for your need of him."

"I have. Man is cheated by his senses, in many ways: but the worst illusion of all is allowing the invisibility of the Godhead to weaken its certainty. But when all things are hidden by blindness alike, there is an end then of such incredulity; and the soul shut in upon itself, instinctively claims a God for its reverence. I often sit alone for two or three hours together, and sometimes I think of the heavenly heights above me, and the immeasurable depths beneath, and of the boundless space surrounding me; and when also I think of my heart as a central point in this infinity around, the thought of God then swells therein with irresistible conviction. And when I reflect on the powers of the world working on their accustomed way, and on the powers of nature, raging as they sometimes do, with such terrific force, then I become conscious of a helplessness unutterable: but this very sense of my own feebleness, have I found a preparation for faith, and a constraining element towards the belief of Almightiness above. Sir Francis, I doubt whether there ever was a blind man who disbelieved the being of a God."

After leaving Master Welburn's house, Master Brandon said, "Do you know that Master Welburn is my relative?"

"I could have guessed it," answered Sir Francis.

"Tell me why."

"Not on account of any similarity in your persons; but because it is so plain, that your minds are of one family."

"Master Welburn was my father's cousin."

"His conversation has edified me much. His very aspect is a homily upon patience. The Romans accounted stones and trees struck by lightning sacred: and with at least as much reverence, ought we Christians to venerate human beings, that are stricken of God and afflicted, especially when the Divine image has been thereby brought out and brightened on their souls. Did you see that little child in the cottage, praying at its mother's feet: and for beauty and devotion, she is herself not unlike a Madonna? Look back, Willoughby, and see."

The remaining part of their way home, Master

Brandon and Sir Francis talked together on the necessity of becoming as little children, before entering the kingdom of heaven. Master Brandon did not speak much, for he was tired: Sir Francis, however, conversed freely; his sentiments being not unlike those old verses of his fellow countryman, Gerhard Tersteegen's.

> "Soul! couldst thou, while on earth remaining
> A child-like frame be still retaining;
> With thee e'en here, I know full well,
> God and his Paradise would dwell.
>
> "Oh childhood! well-beloved of Heaven;
> Whose mind to Christ alone is given,
> How longs my heart to feel like thee!
> Oh Jesus, form thyself in me.
>
> "Lord! let me, while on earth remaining,
> Such childlike frame be still retaining;
> With me then here, I know full well,
> God and his Paradise will dwell."

At supper, Sir Francis said, "A very pleasing tune was that of the bells, this evening: I should like it much for the chimes at our Mentz Rath-haus: it was so remarkably, but chastely joyous; was it not? The peal was so sacredly cheerful, and so subdued also: it seemed as though the church were exulting for the parish; or more exactly, was like the musical expression of a parson's Sunday-evening thoughts, at the end of a holy and hard day's work, well done. I have myself been very happy all day, so that, perhaps, the joy was less in the bells than in my own nerves."

"Very likely, Francis," answered Master Brandon. "For the temper of our minds modifies much the impression made on them by outward objects. Always on a Sabbath evening, the simplest food has a very peculiar relish for me; for commonly at this time, I feel as I used to do, five and twenty years ago, when a seat at the supper-table was a Sunday privilege. It was allowed us partly as an indulgence, and partly for the sake of the psalms, which all participants in the meal joined together to sing first; but excepting myself and sister, they are all of them with God now."

"Your religion can no longer be aided by their presence; but Willoughby, now that they are dead, their remembrance is itself religiousness."

" Yes, their memories survive, holy and solemn."

" And cheerful," added Sir Francis. " I agree, and so do you with what Master Asheton advanced this morning. Thoughts concerning the departed should be congenial to us, not in the grave-yard only, but at the table also. The ancient Egyptians used to have the images of their dead relations brought into their chambers, on certain festival days, thereby heightening their joy with holiness. We Christians have more grace than those idolaters, Willoughby; and what they could endure, we ought to rejoice in."

" I do, Francis. I am recovering now from my weariness and consequent melancholy. But as I was going to say, through recollections of the dead combining with early associations and Sabbath thoughts, always, the Sunday evening meal has for me a feeling like that of a paschal supper; the holiness of the season seems to consecrate the food; and often I eat it, like the Jews, remembering my forefathers the while, and thinking also of their journey, a longer one than that of the Jewish fathers,—however, farther than Egypt, and beyond the ends of the earth."

" The Jews in their paschal-supper make their third, a cup of benediction: this is our second; let us Gentiles drink in it the old Danish toast."

" Now, then, what is it?"

" It is one, which in some parts that I have voyaged to, is believed, at a feast, to drive away devils from the back of one's chair. Trust me, Willoughby, it is a pleasanter exorcism than fumigation is; with which I was nearly stifled, six months since, at Minchen."

" Well, but this Scandinavian—"

" It is not the theology of the sentiment I like, only the poetry."

" What, how?"

" Just as at Mayence, though I cannot worship St. Agatha's sanctity, yet I am free to admire her person. There is a lovely picture of her in the church of St Mary: such grace, auburn tresses, blue eyes full of beauty and deep meaning, and lips as though——"

" That will do, Sir Francis. Now will you give this toast?"

" It is very old, very appropriate to this saint's day, and will be remembered by many thousands of true Catholics in countries north of this."

" Then let us two think of them the while."

Whereupon Sir Francis said, " In the name of the blessed archangel St. Michael, let us drink of this cup, begging and praying, that he will think worthy to introduce our souls into eternal happiness."

" Amen," replied Master Brandon, and then rose to retire to rest; and as he went to his chamber, he repeated to himself these words of St. Augustine's, " Lord! let my soul flee under the cover of thy wings; that being refreshed by the pleasantness of thy shadow, she may sing right gratefully! Now, therefore, in peace will I lay me down and rest."

KNOW YE NOT THAT YE ARE MEN?

Oh, know ye not that ye are men,
  Ye labouring throngs of earth?
Must ye be told, and told again,
  That truth and toil are worth?

Why do you look upon the ground,
  No fire within the eye,
When noble born are all around,
  And Wealth and Rank go by?

For, have ye not a heart within,
  And sense and soul as they?
And more—have ye not toiled to win
  The bread ye eat to-day?

Do ye despise your sunburnt hands—
  So hard and brown with toil;
That have made fair the forest lands,
  And turned the forest soil?

What! do you fear the haughty gaze
  Of men in rich array?
'Tis said Pride hath not many days,
  And riches fly away.

Up, heart and hand, and persevere,
And overcome the scorn—
The haughty hate, and heartless sneer
Of this world's gentle-born!

Fear not—shrink not—to you is given
The guardianship of Earth;
And on the record book of Heaven
Is writ your honest worth!

Honour yourselves! be honest, true,
And willing, firm, and strong;
Do well whate'er your hands may do,
Tho' praise may linger long!

A high and holy work is yours,
And yours should be a fame
That lives for ages, and endures
Beyond the hero's name!

Go with your hands upon the plough,
And the plough beneath the sod;
Pity the heart that scorns, and bow
To nothing save your God!

ON THE SUPERNATURAL ORIGIN AND CHARACTER OF CHRISTIANITY.

To the Editor of the Christian Pioneer.

Sir,—Mr Taylor has complained in the Christian Pioneer, p. 427, that I have "misrepresented his opinions." Possibly I may; but if so, I first misunderstood them, and I trust to show your readers that I had some grounds for being led into a conclusion which it now appears he disavows. I certainly had no idea of attacking his character, and am quite ready to admit any mistake into which I may have fallen, and to give him credit for honesty and sincerity, and even for

a *heart*, although to my eyes and feelings his opinions appear "a heartless scepticism." I will endeavour to show, what I now think is the manifest source of any mistake or misapprehension into which I may have fallen, if, indeed, it should appear a misapprehension, after explanation; but before I proceed to this, I must take leave utterly to deny that I was influenced by, or had adopted or felt any sympathy with, what he calls "the tactics of many in their defence of miraculous Christianity," by attacking the moral character, in order to evade or invalidate the argument of their opponents.

This is a matter of fact of which my own mind is certainly more cognizant and conscious than his can be; and if he refuses to give me credit for what I say on such a topic, it is for your readers to judge whether he is not practically doing the very thing himself which he imputes to me,—namely, raising a dust about personal motives and character, to draw off attention from the real question at issue.

Returning, therefore, to the matter of alleged misrepresentation, or reasonable misapprehension (as I think), it *now* appears that he makes a distinction between the history of the Gospels and some other branches of the Christian evidences. His words are these, "If any man is satisfied from examining the evidences of Christianity, that there is no sufficient proof that Jesus worked miracles or ever claimed to work them." He evidently here supposes that there are such persons, and we may suppose that he is one of them. Now, if Mr Taylor means to separate such branches of the general evidence as the testimony of Tacitus, to which I have referred in my second article, from the history of the Gospels, and to say that such items of evidence contain no assertion nor claim on the part of Jesus to have worked miracles, then I admit the truism. They are not the historians of what it is alleged by Christians that Jesus did, and taught, and claimed. I have been accustomed, however, to regard the Gospels as an essential part of the historical evidence of Christianity, and what I meant was, that they

(a part of the general evidence) did certainly assert the miracles of Christ, and his distinct claim and appeal to them as the evidences of his divine mission. It seemed to me that Mr Taylor denied that Jesus was represented by his historians as having personally claimed or relied on the power of working miracles, and was contented to rest his claim of authority upon the internal evidence and reason of his doctrine, as a theist would do.

Now, however, I understand that he disavows such an idea. He says, " in every part of my argument I assumed that they (the Gospels) contain what every man's eye-sight might convince him they contain." But (he adds) " There is no proof that the books recording this, (the miracle of Christ's ressurrection) and other miracles, were in their present form the production of the persons to whom they are commonly attributed."

It appears that the above is a quotation from his own book, p. 21, and here I have to confess that I had overlooked or forgotten this passage of his book when I penned my remarks on the passage in p. 32. But I trust this will be allowed to pass as a trivial (and certainly it was an undesigned) oversight; for I had professed that the plan and design of my remarks were not to present a full analysis and complete review of the book (Religious Union, &c.), but only to point out certain sophisms which Mr Taylor, in common, with other unbelievers, had fallen into. I had accordingly made separate notes of what had struck my attention, and it is one of the notes thus penned which alone has been the source of our present discussion.

So much for my excuse; but *now* we shall consider how far attention to the passage in p. 21 should have modified my remarks on the passage in p. 32. It is affirmed " there is no proof," &c. In reply, I offer " Lardner's credibility" as a proof. Mr Taylor says, " I have studied" the Evidences of Lardner, and " certainly do not feel any contempt for his productions, though I may not be satisfied with his conclusions." Well, different people have constitutionally different degrees of

credulity and scepticism, but many persons of highly respectable intellectual and moral power have been satisfied with Lardner's proof. There was Paley, for instance, who, on composing a work on the Evidences of Christianity, was contented to condense and adopt the views of Lardner. Mr Taylor, therefore, has no reason to expect that others will, and I trust your readers will not, take this judgment on his word, but examine for themselves. There is a specialty in this case, however, which requires to be attended to, as bearing on the point of what Jesus *claimed to be or to do*. This can only be learned by the books or documents put forth and relied upon by his disciples. Supposing (for the sake of argument) that the books professing to be the records of the miracles of Christ, and what we have were *not* "in their present form the production of the persons to whom they are commonly ascribed," there must have been some other books or documents which did contain a more correct statement. What or where were these? It is for the opponents of Lardner's Credibility to shew this, or at least some strong grounds of presuming, as a matter of fact, that Jesus did *not* claim or exercise the power of working miracles. This is the point at issue with us at present. In the absence of any counter-statement or proof, therefore, I think I was entitled to say, that the Evidences of Christianity (such as we have them), include a claim on the part of Jesus to have been a worker of miracles. Mr Taylor virtually admits this, provided I am allowed to include our present Gospels. I did include them in my idea of the Evidences of Christianity; so here is the misapprehension cleared up, without any misrepresentation.

I have somewhere read or heard, however, of some persons who suspect that our present histories of Jesus cannot be correct or genuine, because they were compiled out of a previous oral tradition, and they *suppose* that in that tradition Jesus might not have claimed the power of working miracles. Perhaps Mr Taylor has adopted this idea, as he promises in p. 23 of his book, to bring forward at a future time, "certain facts, arguments, and philosophy (in support of such

an idea), which could not be developed in his present letter."

I must, therefore, wait to see what specific form this objection or anti-proof assumes before I answer it; but I have partially adverted to something like it in my second article on Supernatural Christianity, inserted in your last number, where mention is made of the transition of the early faith from the basis of oral tradition to the written records of the Gospel. Meantime I would refer your readers to it, and beg of them to judge my argument and remarks as a whole, and scarcely even developed fully as yet, in these two articles. I should like to see Mr Taylor's sequel before I conclude my own.

Perhaps it may not be convenient for him, and I have no right to expect, that, on my call, he will hasten, the publication of his more elaborate work; but he might, in the meantime, through the channel of your Pioneer, answer the following questions, which would tend to expiscate the truth, and keep clear of all misunderstandings.

Query I. Does Mr Taylor admit the genuineness of the passage quoted from Tacitus, and the consequent conclusion, that Christianity made its first appearance in the world at the time and place therein assigned to it?

II. Does he admit that the Christians, from the very beginning, asserted that Christ had risen from the dead, and wrought miracles, and *claimed* belief and obedience as a Divine Teacher on that ground?

III. Does he admit that the moral doctrine contained in our present Gospels, was first taught by Christ, and has since his time, and to some degree, improved men's opinions and practices on that subject. I mean particularly in the sentiments of humanity and benevolence which distinguish the moderns from the ancients?

IV. Does he admit that our present memoirs of Christ—viz. our Gospels—shew that Jesus illustrated and enforced his moral doctrine by his own life and conversation?

V. Does Mr Taylor entertain the hope or belief of a future life, and if so, upon what ground, and in what manner, does he expect the accomplishment of it, without the exertion of some power and means beyond the existing laws and economy of Nature? Or does he admit that there will be a miraculous exercise of Divine Power in the resuscitation and preservation of our individual consciousness, after the death which takes place at the close of this scene of our existence?

W. Burns.

REVIEW.

American Morals and Manners. By Rev. Dr Dewey.

A learned, an able, and, in many respects, a most admirable discourse on the above subject, was delivered in the shape of a lecture by Dr Dewey, in the New York Lyceum, soon after his return home from Europe. The Doctor is a learned, a highly intelligent man; in his own country he stands high in the estimation of a large class of his fellow-citizens; his opinions on most subjects are held, and we doubt not deservedly held, in esteem; so that a Lecture from him on the important subject alluded to, delivered almost immediately after he had been in personal contact with the morals and manners of those countries from whence so large a portion of the American people drew their origin, and whose laws, and customs, and social regulations, form, in a great measure, the basis of their own institutions, could not fail to be deeply interesting to his hearers. And, we will add, that, in our own opinion, they should be deeply interesting to us also; for there is no doubt at all that prejudices against our American brethren of an unjust and unworthy character, exist in the minds of many people in these countries, and we doubt not that feelings of a similarly injurious nature dwell in many American minds, in relation to the inhabitants of

Great Britain and Ireland. All such unkindly feelings, wherever they exist, should be repressed, and replaced by sentiments of an opposite character. This desirable end will be attained by that freer intercourse between them and us, which has sprung up of late years, and which will, no doubt, continue to increase, because of the facilities afforded to it by steam-navigation, which is daily bringing us nearer and nearer to each other. This freedom of intercourse will be not alone pleasing and advantageous to them and to us, but it will tend to strengthen the bonds of amity between all nations, it will make men discover that they are all children of the same Great Parent, and that they should strive to love one another. Thus will the principles of peace become engrafted on man's thoughts and feelings, and it will be increasingly difficult to make them engage in the brutalizing practice of slaughtering one another. War will be looked upon as a savage custom; as a foolish, as well as a very wicked, mode of settling disputes; which, when they arise, will be submitted to peaceful arbitration. We, therefore, hail with pleasure and satisfaction every approach towards a nearer acquaintance with all the feelings, and all the institutions, of our American brethren. Let travellers from each country freely investigate the Morals and Manners of their neighbours, and in the spirit of Christian love, and of universal brotherhood, let them disseminate widely abroad a knowledge of the virtues and vices, of the faults and the follies, which prevail in both countries, so that we may be a mutual help to each other in the race of human improvement.

In many of Dr Dewey's views of his country's manners we can fully sympathize—he has been in our country, where he has witnessd the manners and condition of the people; he has, we presume, made himself acquainted with many of our institutions and social relations; he has seen many things to condemn, and some things to approve, among us; his contrasts, favourable to American institutions, are not unnatural; we can go wth him to a great extent in the picture he draws between the condition of the hopeless obsequious la-

bouring man in Europe, and that of the free labouring citizen in America; the former deprived of many of his rights as a human being, the latter invested with them all; and, in order to make himself really a man, having but to contend against his own passions, and against those physical evils which beset the poor man everywhere. We believe the contrast in this respect is highly favourable to America, which we in a great measure attribute to her freer political institutions, under which all her people (save one insulted and oppressed portion) are taught to know and feel that on each man individually depends the happiness and prosperity of the State; but we believe it is also, in a great measure, owing to her still great space of unoccupied territory, leaving abundance of land for every man to occupy, who has industry and determination of spirit to cause him to labour for independence and the comforts of life. In our country, in consequence of absurd monopolies and restrictions, population presses so much against the means of employment, that many find it difficult to obtain the means of existence; in America, men are needed, and will be needed for many years to come, to labour on her soil, and develope her exhaustless resources.

Dr Dewey speaks in warm and indignant language on the question of American Repudiation, as it is called. He evidently felt very sore on that point. When in England, he must have experienced many bitter feelings on account of the contemptuous language he heard uttered against his whole country, because of the *apparently* dishonest intentions of some of her States; we say *apparently*, because subsequent events have proved that the doctor was correct in his opinion that every one of the indebted States would endeavour to discharge all their liabilities. We always felt and expressed faith in America in relation to these debts. We have no doubt that, on this subject, a vast amount of ignorance and prejudice exists in England. The entire American nation has been visited with unmeasured and unjust censure and obloquy, because of the acts of a few of the States, for which the general government

is no more accountable than the government of England would be for the debts of public companies in these countries to parties who might have given them credit. The obligation of a country to tax its people for the payment of money borrowed to carry on wicked wars centuries before they came into existence is a doubtful and perplexing question for morality to decide. The American States which have failed in the punctual payment of their engagements have no such plea to offer, and they are also inexcusable on other grounds; each man has the right of suffrage, so that none can declare they are unrepresented, and therefore, not justly liable for all the acts of their government.

Dr Dewey was, therefore, right in his indignant denunciation of these States which had placed the integrity of his country in such jeopardy before the world; but did we not know the integrity and purity of Dr Dewey, we should feel tempted to question his sincerity when he affirms that he would breathe the air of a State which would repudiate its debts altogether, no longer than was necessary to enable him to make his escape from it. Our grounds of doubt would be in the palpable inconsistency manifested by his palliation of an enormous crime which exists in his country, and which he can view not only without horror, but with seeming complacency. We allude to negro slavery. Valuing man far above all property, we think Dr Dewey has, in the discourse we are now reviewing, justly subjected himself to all the censure which outraged humanity, and, we fear, outraged truth, demand at our hands. In the lecture, there are expressions of horror at the system of slavery which prevails in his country, which it is painful to contrast with his undisguised palliation of the iniquity. He says—"No man of ordinary feeling could look upon slavery, or be the owner of human beings, without emotion. Every one feels slavery to be a *great moral evil;*" and yet he declares—"It differs *in no partieular*, except in extent, from the ownership which every master has in an indentured apprentice, or which a father has in a son before he is of age!" How such sentiments as these could

proceed from a lecturer on morals we are at a loss to conceive; it serves to show the perversion of moral feeling in which the slave-holding system steeps the hearts even of enlightened men. Does every one feel that *apprenticeship* is a "*great moral evil?*" What must be the condition of an audience who could quietly listen to a lecturer on morals comparing the natural, and evidently heaven-delegated authority of a parent over his children during their childhood, to that system which authorizes a man to make an article of merchandize of his brother, and which, it is well known, enables the educated and wealthy white villain in America to make merchandize of his own children? The doctor sneers at abolition societies; he talks of their having "done infinite injury to the cause they were intended to aid; that they had alarmed and irritated, instead of convinced, the South; that they had prevented the progress of efforts to get rid of slavery; and that they were mistaken in their principles, fanatical and foolish in their absurd claim to be the only true friends of humanity, and productive mainly of mischief and evil in all their actions." In reply to this ungenerous attempt to depreciate the godlike labours of men who have long toiled in behalf of outraged humanity, amid danger and persecution almost unheard of, often in peril of life and limb, and in one well known case—that of the undaunted William Lloyd Garrison, upon whose head was fixed by, we think, the State of Georgia, a price of 5000 dollars, which infernal reward is, we understand, still a foul blot and disgrace, and of existing force, in her statute-book—of most atrocious legislative turpitude; let us place the opinion of Cassius M. Clay, Esq., a noble Kentuckian, until recently a slave-owner, but now an honest, uncompromising abolitionist, who, when asked "If the anti-slavery movement had put off the day of emancipation in Kentucky?"—and this is what all the opposers of abolition are for ever asserting, replied, "NO; I only wish it could have commenced fifty years since." We quote in this connection also Dr Channing's convictions:—"Of the abolitionists I know very few; but I am bound to say of these, that

I honour them for their strength of principle, their sympathy with their fellow-creatures, and their active goodness. As a party, they are singularly free from political and religious sectarianism, and have been distinguished by the absence of management, calculation, and worldly wisdom." "Of such men, I do not hesitate to say, that they have rendered to freedom a more essential service than any body of men among us."

We sincerely lament the position in which Dr Dewey has placed himself with regard to this question of slavery; it is one about which there can be no compromise at all; it is a system evil and iniquitous in all its relations; it cannot be remedied by any palliation; it must be abolished. The physical evils or tortures to which the slave is often subjected are the least of the evils; it is the moral degradation it creates which is chiefly to be deplored; and this degradation sticks as closely to the slave-holder as to his victim. We cannot imagine a more guilty, a more pitiable being than the professing Christian slave-holder; we would save him out of this deep degradation; and if our voice could reach Dr Dewey, and all those who, like him, assist, by palliating the crime, in perpetuating the extinction of human rights. We would intreat them to adopt a nobler course of action, to call for the entire and immediate overthrow of the system of slavery which disgraces their country, and which makes the name of America contemptible in every civilized land.

Dr Dewey talks of removing their black population to the "*far west.*" Does he mean to make a desert of the fair fields of the southern states? Without the black man's labour, they would soon become so. The proposition puts us in mind of the sagacious and enlarged mind of the English sovereign, who gave a grant of a large portion of Ireland to some of his English subjects, on the condition that no Irishmen should ever more put his foot upon the soil. The grant, with that condition attached to it, was of no value. So would the land of the southern states be valueless, without the black man's labour to make it productive; white men cannot labour there. We should have been desirous to

comment further on Dr Dewey's lecture, particularly on that part of it in which he so unkindly and unfairly speaks of the mental inferiority of the coloured people in his country, had he not, on this point, been ably replied to by a coloured physician, Dr M'Cane Smith. One other point, however, we cannot omit noticing, though it be painful for us to do so. Speakiug of the miserable condition of the peasantry of Russia, France, and Ireland, Dr Dewey asks, "Yet who would think of forming associations FORCIBLY to change the order of society there?" This passage conveys the imputation that abolitionists in America counsel the use of *force* for the attainment of their object. The contrary of this is notoriously the truth. If the abolitionists had not carefully and constantly inculcated the Christian doctrines of peace and forgiveness, the probability is, that slavery in America would ere now have steeped that guilty land in blood.

We have noticed Dr Dewey's lecture on morals and manners in America in no unkind spirit; he is a man for whom we have always entertained feelings of respect and love, partly because of his high intellectual attainments, and partly because he is united with us in the bonds of religious fellowship. We are jealous of the honour of the Unitarian name; we cannot bear to see it associated with anything that is vile or base. A Unitarian slave-holder, or a Unitarian abetter of slavery, is to us an impious contradiction. Would Jesus Christ make an article of merchandize of the temple of the living God? The thought is impossible. Nor can any practical disciple of Jesus be guilty of so wicked an act. Our feelings as men, our aspirations as Christians, all testify against its lawfulness. There is but one course for the slave-holder to pursue, that is, to make his brethren free. There is but one course for the moralist to pursue, that is to protest against the system, and demand its instant destruction.

Prize Essay on the evils which are produced by late hours of Business, and of the Benefits which would attend their abridgement. By Thomas Davies. London; Nisbet & Co.

The long protracted hours of business have at length excited, in many quarters, the attention which their injurious tendency imperiously demands from every well-wisher to the bodily and mental and moral health of his fellow-creatures. Labourers have poured forth their complaints, and employers have increasingly listened to their voice; the testimony of medical science has corroborated the justness of the appeal, and that appeal waits now only the decisive and practical judgment of the public, and then the evil will be remedied. In many towns of the United Kingdom, the hours of labour have been partially abridged; and this sectional reform would become universal could the requisite information in relation to the subject be disseminated over the length and breadth of the land. Associations of the employed have been formed, in various districts, to gather and spread the necessary facts and arguments. The Essay whose title we have prefixed is one result of these efforts, it having been called forth by the prize offered by the Metropolitan Drapers' Association.

The essay is a very creditable production, written by one of the class to whose business its facts and illustrations more peculiarly refer, a class amounting, in London alone, to 15,000 or 20,000 persons. The hours of labour in drapers' shops in the Metropolis comprise about fifteen hours, in some seasons seventeen. These hours are passed standing; to sit down "is considered *unbusiness-like*, and thought to give customers the impression that there is but little business done." Mr Davies points out the effects of this system upon the health, intellect, and morals of those who are exposed to it; and then details some of the advantages which would accrue to the assistants, the employers, and the public, from its abrogation. Clearly is it proved that late hours promote vice, hinder the cultivation of what is good, tend to the violation of the Sabbath, and the neglect of public worship. The good effects of abridged hours of labour would be felt, not only by the employed, but all classes would share the blessings. Purchases made in the evening are not usually the most thrifty: to send persons to make them after nightfall, we have long thought to be morally wrong to all parties, productive of vice, and fraught

with evil. *With the public lies the remedy.* Were there no evening customers, shopkeepers would speedily close their places of business in time to give their assistants ample opportunities for mental and moral improvement, and rational virtuous recreation and enjoyment. Incumbent is it on all who would improve society to lend their aid to this social reformation. Not merely this particular class of trades people would be benefited, but all of every class. The Rev. Baptist W. Noel, who has given a preface to the essay of Mr Davies, merits commendation for his labours of Christian love in this matter. The author of the "Song of the Shirt" has powerfully pleaded the wrongs of the unrequited, wearying toil of another class of labourers, and every individual of every sphere may aid the righteous and Christian purpose of redeeming the masses from this uncalled-for drudgery, this desecration of life, this fearful sporting with the higher and holier interests of immortal beings, in deference to antiquated prejudices, and the contracted and degrading spirit of mammon-worship.

The Grave of Genius; by J. O. La Mont. London; W. Strange. Edinburgh; R. R. Nelson. Dublin; S. J. Machen.

This is "a tale, true, yet marvellous," the title-page affirms. We give credence to its truth, but fear there is nothing "marvellous" in its melancholy record. It is a sketch of the life of a young Scotsman, who, in infant years deprived of his parents, is domiciled with the parish schoolmaster, and becomes, through his assiduous pursuit and acquisition of knowledge, his assistant and friend. Death removes the village teacher, and Chisholm, having no patron or claim but his merit, does not succeed to the school. With highly cultivated powers, deeply versed in literature, and firmly girt in the panoply of principle, he proceeds, after brief trials in the towns of Scotland, to London, in search of employment. Disappointment after disappointment awaits his efforts. His last earthly dependence gone; reduced literally to starvation, he nevertheless refused employment, because offered on condition of "*writing down his own opinions.*" "Yet did he never regret this honest deed; though the penalty was death to him, and destruction to his long-cherished hopes. He coveted not the world's applause; therefore, unseen by the world, he preferred principle to emolument. The fruits of the latter might have lived while he lived, the former lives for

ever. Therefore was his decision the most profitable, and the most wise." His landlady, sympathizing in his troubles, and beholding him sore spent with sickness, requested the minister on whose services she attended to visit the invalid. The narrative is written by him. The appearance, character, attainments, of the unbefriended stranger are vividly depicted. He dies, for "the world could neither afford him wealthy patron nor monied friend." "London! could thy dead walls speak, and speak the whole truth, how many victims shouldst thou number in thy train! and how many silent tokens couldst thou cite that thy grasp of peaceful sanctuaries establisheth thy legitimate and indisputable claim to the title of "*burial place*," and especially befits thee as the *Grave* of genius."

The author of the tale, we believe, has drawn in these pages the outline of his own brief career. He was a martyr to principle; the sense of right and truth was strong within him; and to that he fell an early sacrifice. His death followed speedily on the completion of this brief chronicle. He, and hundreds more, might yet be living benefiting and instructing the world, were a tithe of that wealth which is squandered in useless luxury devoted to the service of the really useful and meritorious, so frequently left to struggle with the world's cold contumely, indifference, and scorn.

Life and Death; a Discourse on occasion of the lamented death of Joseph Strutt, Esq. By Noah Jones. London; Green. Derby; Pike.

This admirable discourse is worthy the circumstance which called it forth. The text is most appropriate, illustrated by the entire character, feelings, and actions of the venerated individual whose decease the discourse commemorates, Romans, xiv. 7, 8. "*None of us liveth to himself*," &c. Through a period of nearly four score years, Mr Strutt gave proof that the keenest attention to manufacturing business and prosperity is perfectly compatible with heartfelt and lively sympathy with the employed; that the interests of employer and work people are one; that attention to the mental and moral well being, provision for the rational recreation and amusement of artizans, not only does not militate against their efficiency as operatives, but gives a zest to labour, and binds all the parties by the links of reciprocal respect and affection. Had all manufacturers consulted the improvement and happiness of those connected with

them, and looked on the people in the same spirit of Christian benevolence in which they were regarded by the proprietor of the establishments at Belper, there would not now exist that fearful gulf of antagonist feeling which separates the masses in manufacturing districts from their employers; ignorance, and its accompanying irreligion and vice, would not sway so many thousands, and society would present more healthy and lovely prospects to the view of the Christian philanthropist. That noble gift of Mr Strutt to the people of Derby, a gift which pnts to shame the aristocratic exclusiveness which would hound the people from their ancient footpaths, and render it a trespass should aught below court nobility breathe the fresh air of heaven by side of hill or river, the DERBY ARBORETUM, will embalm his memory for ever. "The Derby Arboretum, occupying an area of abeut eleven acres, laid cut and planted under the superintendence of the late Mr Loudon, is vested in trustees as a place of recreation for the inhabitants of Derby and its neighbourhood, on certain conditions, one of which, a most important one, is, that *no intoxicating liquor shall at any time be sold or allowed within its precincts.*" No wonder that when the truly noble donor delivered this magnificent evidence of his interest in the welfare of the people into the hands of the recipients, its acceptance was celebrated by a three days' festival, every class of the inhabitants testifying their gratulation, and doing homage to the Christian patriotism of their friend.

Mr Jones thus sums up the character of this departed member of his Christian society.

"You, Christian brethren and friends, have most of you known, from your early years, the exemplary manner in which he discharged the trust committed to him in public and in private life; and I will only remind you now, that his sentiments were formed, and his actions guided, under the influence of two great sentiments—the love of freedom, and the love of human happiness. His love of spiritual freedom was such, that whilst he asserted for himself the supremacy of conscience, he claimed a sacred regard for it on behalf of his fellow-men. His respect for the rights of man, placed him early in life in the ranks of the noble few, that through evil report and good report, and in dark, eventful, and dangerous times, were the fast friends of general liberty, and the rights of British subjects. As a Protestant Dissenter, he was the consistent supporter of civil and religious liberty. And though from conviction, he ever took a warm interest in the prosperity of that class of Dissenters known, amidst the multiform divisions of the Christian

world, as Unitarians, he always did justice to the motives, and sympathized with the sincerity of those who differed from him. Amidst the diversity of men's professions, and the variety of their creeds, he did homage to the spirit of Christian truth, and the beauty of Christian character. His affections never were estranged, nor his good offices withheld for a moment, from those whom his kindness could bless, on account of any difference of opinion or profession. Intimately connected with his respect for the rights, was his sympathy with the feelings of mankind. His, was truly the spirit of humanity. Hence the rare urbanity of his manners, and the ease and confidence with which he inspired all who approached him. Surely, no one was ever more careful to avoid giving unnecessary pain, and to make every one contented and happy. Of his liberal and untiring attention to the comfort of the poor and needy, and of the extent of his private benefactions, I will not attempt to speak. How justly he merited the praise of being 'a Father to the Poor,' many a sorrowful heart and weeping eye can tell; and his kindness to them was administered, not as an act of condescension and patronage, but with the felt expression of human sympathy, and the sentiments of a common nature. You well know his liberal support of all your Public Institutions, which have for their object the promotion of human virtue and happiness, especially such as aim at improving the social state of the great mass of the community; and his great personal attention, so long as strength and health permitted, to the Sunday Schools connected with this place of worship, may not pass unnoticed here.

"But I feel that your thoughts are dwelling now on that marked illustration of our departed friend's character, and lasting expression of his sympathy with the rational social pleasures of mankind, in that noble gift which, whilst it perpetuates his memory amongst us, will, I trust, be the means of diffusing his spirit too. His memory will ever live; let not his spirit depart. Ye, whom Providence has raised above the necessity of painful and oppressive toil, when ye walk in the heat of the day, beneath those grateful shades which he has planted for you, and ye toilworn artizans who seek a refuge there when your daily task is done, will ye not, forgetting the cold distance at which the world's custom keeps you, give cordial greeting to each other, and talk together, for 'ye are all brethren,' of the generous benefactor who caused those groves to rise for your improvement and delight? When rich and poor, the aged and the young, parents with their children, brothers

and sisters, the master and his servants, friends, neighbours and acquaintance, ye meet there on the calm Sabbath eve, and his image meets you there as ye oft have seen him, his eye sparkling with pleasure or melting in tenderness at the spectacle of your common joy, will not holy memory unite all hearts in more generous sympathy, and a deeper feeling of your common humanity and a more vivid sense of your obligations to be soothers of each other's sorrow, and helpers of each other's joy? Shall it not be so as oft as ye think and speak of him—the upright citizen, the true neighbour, the faithful friend, the humble Christian, the good man? Yes! every heart now vibrates in one harmonious answer to the appeal.

Popular Objections against Unitarianism considered, in a Sermon by George Lee. Hull; Stevenson, Craggs. London; Chapman.

So long as misapprehension and misrepresentation direct their missiles against the faith of the Christian Unitarian, so long will it be the duty of the assailed and wronged to reply to "popular objections," and to put forth efforts to remove the stumbling-blocks and hinderances to the adoption of the pure faith of the Gospel of Christ. We thank Mr Lee for this Christian labour. There are persons who vainly imagine such labours to be unnecessary; who dream that the world has outgrown reputed orthodoxy, and that moderation and good sense are triumphant in the Christian church. Would such persons come out of the narrow circle which they deem the world, and really mingle with their fellow-creatures, and see the power and prevalence of prejudice, bigotry, and error, they would be constrained to acknowledge the duty of buckling on the armour, and be thankful to those who stand in the foremost array in vindication of long lost, and neglected, and vilified truth. We know the moral necessity for renewed and increased efforts of this nature, and welcome every faithful and energetic manifestation of well-directed zeal. Mr Lee states and repels the objections to the Unitarian faith which arise from charges of exalting reason above the divine record, of degrading Christ, of destroying his atoning power, of relying on good works as the basis of salvation, of making Christianity a mere republication of the law of nature, of preaching morality without religion, and of the Unitarian faith being embraced by so narrow a section of the Christian world. In each instance, Mr Lee's explanations are highly satisfactory, expressed clearly, forcibly, and confirmed by sound argument and Scripture warranty.

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OR

EARLY UNITARIAN TIMES.

BY

REV. WILLIAM MOUNTFORD, M. A.

CHAPTER IX.

Oh! be the whisper of thy voice within
Enough to strengthen! Be the hope to win
A more deep-seeing homage for thy name,
Far, far beyond the burning dream of fame!
Make me thine only! Let me add but one
To those refulgent steps all undefiled,
Which glorious minds have piled,
Through bright self-offering, earnest, child-like, lone,
For mounting to thy throne!
FELICIA HEMANS.

ON Monday, the morrow of St. Michael, Mistress Bouchier, her sister Emma, Master Brandon, and Sir Francis Farel, conversed together on religious subjects in Mistress Bouchier's library.

In answer to a question from Sir Francis, Mistress Jane, replied, "The Christian ministers of the first four centuries, and especially the fathers, were nearly all of them Platonists in philosophy, like all the educated people of those times, both heathen and believers, from Egypt to Rome, and Rome to Britain: and they found Athenian Plato's trinity in the Bible, just as now the Papists fondly fancy there traces of purgatorial belief, image-worship, Papal authority, and works of supererogation.

"St. Augustine once held the doctrine, that God was

One Person, a faith, at that time, the general belief; and, in his mind, it was by Platonic philosophy that this doctrine of the Scriptures was modified. Augustine says this in a thanksgiving to God, 'Thou didst put into my hands, by means of a certain pompous philosopher, some of Plato's books, translated out of Greek into Latin; and therein I read, not indeed in so many words, but by many and various arguments I was convinced;' and then the saint proceeds with Plato's notion of the divine nature—a modified Trinity: for even St. Augustine was not orthodox."

"It is a common error, that of St. Austin's," said Master Francis, "to read the Bible with a heathen lamp, instead of exalting the Scriptures to be themselves the world's light."

"St. Augustine lived in the latter part of the fourth century; his testimony is therefore particularly curious, as showing that even after Athanasius was dead, the Trinitarians relied on Plato for their doctrine, more than on the Bible. Other earlier writers make many similar confessions."

"Sister," Mistress Emma asked, "Did not St. Athanasius die before the completion of the Trinity?"

"Assuredly. Athanasius was no Trinitarian: he was scarcely even a dualist; for he held that the Father was God in a higher manner than the Son. Athanasius himself may be accounted an Arian, for, notwithstanding his outrageous persecution of Arius, there was less difference between him and his opponent, than there was a hundred years afterwards between him and his followers. The creed called by his name is a forgery. Highly orthodox as he was for the fourth century; yet if he were bishop of Alexandria now, his opinions on the Trinity would bar his translation to the see of Canterbury. But the multitude were less Trinitarian than himself, for he complains bitterly, that on the subject of the godhead, the mass of believers were infected with blasphemies."

"Oh!" exclaimed Sir Francis, "As it was in the beginning, and is now; how prone priests are to calumny! But the laity are learning now, that what is ecclesiastically blasphemous, is often religiously true.

All accusations must be accepted—with an allowance for the breath which is in them; and a parson's is seldom the softest. A furious charge of blasphemy against the Church made by Athanasius, may be interpreted to his own prejudice as an innovator."

"From these and other remarks of his," said Mistress Jane, "it is manifest that the vast majority of Christians about the year 360, differed very widely in opinion from St. Athanasius, although even he would not now be reckoned sufficiently orthodox. About the year 250, Origen doth write, 'that although there were some, who participated in his opinion, as to the λογος being God and Christ; yet, that the majority knew nothing but Christ, and him crucified. Such is the multitude of those who are reputed believers.' Tertullian, about the year 200, doth write, that then 'the majority of believers shuddered at the Trinity.' And Justin Martyr, at an earlier period, hath this passage in his dialogue with Trypho a Jew. The Jew, of course, was acquainted with the general belief of Christians concerning the person of Christ; but still Justin makes him say, 'that it is a thing beyond all belief, and quite foolish, that this same Christ was a God before the world was made, and afterwards submitted to be born and to be made man: that it is a most unheard of thing, and quite impossible to be proved.' Justin answers, 'that he is not surprised that the Jew doth think it incredible; but that it would not follow that Jesus was not the Christ of God, even if I should not be able to demonstrate that he did pre-exist as the Son of the Creator of the Universe, and as God, and afterwards was born of a virgin:' if he should fail of proving this, Justin says, 'it is but just to say, that I am mistaken in this thing, and not to deny that Jesus is the Christ.' He then confesses that the greater part of his fellow-Christians were of a different opinion from himself."

"And thus," Sir Francis said, "have you conducted us up to the time when the Trinity existed only in a modest germ of speculation in Justin Martyr's mind."

"At least," said Mistress Jane, "it evinces that in the judgment of Justin and his contemporaries, the

question of the pre-existence affected not the Messiahship of Christ. Plainly speculations on Christ's antemundane life were minor and unessential points of belief in the primitive Church."

Then Master Brandon said, "Cousin, I thank you. They are the chief ecclesiastical writers, are they not, those which we have been now examining?"

"Yes, in the history of the Christian church, they are the highest authorities. The Papists aver, and truly, that there are no traces of the Trinity in the whole Bible, for they hold that is a doctrine of tradition. Athanasius and other fathers assert that the apostles concealed the doctrine of the Trinity for prudential reasons, and that St. John in his old age was the only apostle who preached it. The councils of bishops, which were held from time to time to debate upon the Trinity, and to settle the limits of the doctrine, were evident proofs of its recency. There were other episcopal councils held on matters, the uncertainty and debating of which are palpable proofs of a general change of doctrine in the Christian church. Councils were held to determine, whether if Christ were two natures in one person, he had more than one will; whether or not the Godhead descended into hell with the human soul; whether Mary was entitled to be called the Mother of God; whether, besides the second person of the Trinity, Christ must not have had a body also, a soul, and a spirit; and whether or not one of the Trinity was crucified. Then there were endless controversies, as wide or wider in extent than the Roman empire, crowded councils of bishops from every country in Christendom, furious persecutions, in which hundreds and thousands of persons perished, interminable intrigues among the clergy, disgraceful alliances with prefects and emperors, and all as to what should be the understood meaning of such words as person, substance, essence, hypostasis, generation, nature, proceeding, homoousion, and homoiousion. The trinitarian innovators not only killed the persons, and calumniated the memories, of the defenders of primitive truth, but they made it criminal to possess their writings; hence, multitudinous as they were, and pious also, and learned and

ingenious, as confessedly they were, yet not a copy of one Arian production has been preserved. Then a historian of the time writes, that at one of the most important councils held to enact Trinitarian doctrine, out of many hundred bishops present thereat, not more than about twenty were acquainted with the Hebrew language, and, consequently were not judges of the idiom even of the New Testament. During the rise of Trinitarianism in the church, excommunications were commoner than honesty. Among Quintianus' anathemas, I recollect this one, 'If any say God-man, and not God and man, let him be damned.'"

"A self-damnatory condemation," Sir Francis said, "Oh, how I do wish that Herr Campanus had survived!"

"It was in Wittemberg, was it not, that John Campanus so boldly discarded the Trinity?"

"Yes, in the same town, and the same year nearly, in which Martin Luther abolished Popery. Had he lived, he would have carried on the Reformation more thoroughly than Dr. Luther. The banishment in which he died was Luther's procuring. But after the death of Campanus, Luther said himself, 'The word Trinity sounds oddly, and is a human invention; it were better to call Almighty God God than Trinity.' Had Herr Companus lived, perhaps Dr. Luther would have permitted his return to Wittemberg, but Dr. Luther was always sedulous to stifle controversy in the Reformed Church, being anxious to prevent Protestantism from appearing a dangerous license. Philip Melanchthon is also understood to deprecate very strongly the discussion of the Trinity."

Mistress Jane answered, "Such a scholar's fears on such a subject are strong presumptions against its truth. I have been advised from Geneva, that Dr. John Calvin hath said that he likes not the prayer, "Oh, holy, blessed, and glorious Trinity!" as savouring of barbarity; also that he doth acknowledge that the word Trinity is barbarous, insipid, profane, a human invention, grounded on no testimony of God's word—the Popish God, unknown to the prophets and apostles."

"And," said Sir Francis, "Dr. Erasmus, no long while before his death, wrote to my old friend Pirk-

heimer that he could himself be of the Arian persuasion, if the Church approved it."

"I have most of Erasmus's works here," Mistress Jane replied, and she reached a volume from the shelf, and said, "In the note of Ephesians, cap. v. ver. 5, Erasmus saith, that the word of God, used absolutely, doth denote the Father always; and concerning Philippians, cap. ii. ver. 6, he observes, that it proves nothing against the Arians, although relied upon by the fathers as the chief opposing text. And in commenting on St. Jerome, Dr. Erasmus doth emphatically deny that the Arians were heretics."

Sir Francis answered, "For more than a thousand years the church has had no believer so competent as Erasmus to pronounce on church doctrine and history; if indeed there ever has been such another as he, since the days of the apostles. Theology is a matter in which, to my mind, Dr. Erasmus's opinion doth infinitely outweigh Papal infallibility, and all other church authority. But, indeed, the history of the Trinity is the confutation of the doctrine. Last week, I conversed concerning the Trinity with a city merchant, and it was marvellous how he was horrified by my avowal, that God was One Person and undivided, the Father. There was something divine in the word Trinity, he said, before which he involuntarily trembled. He was strangely troubled, on my reminding him that the word was unscriptural, and as much a human invention, as the word purgatory or penance. I reminded him, also, that he had not only trembled at the doctrine, but formerly at the image of the Trinity, in the church of St. Olave's; in the same manner as before the statues of the saints, which yet had been abolished, together with the saints themselves. He relied, he said, on the three first general councils for his faith. I would that I had known their history; nevertheless, I did ask him whether himself he knew the worth of those councils, or whether he was relying on Dr. Cranmer's opinion concerning them, which latter, I said, was identical with selecting Dr. Cranmer for his private pope."

Mistress Jane replied, "The detection of doctrinal error is mainly useful, as emancipating the mind from

thraldom. Did the Apostles' Creed contain the same damnatory clause, as the Athanasian; the one might be truer than the other, but it would not be exempt from a hurtful influence. Truth is itself prejudice, when held in a slavish spirit. It would be no spiritual gain to transfer implicit belief from St. Athanasius to Arius, his opponent. When a golden idol has been broken in our sight, by the help of great courage and strength, the inference should be the abolition of idolatry, and not that some rival statue is preferable, made of silver, or perhaps only of painted wood."

"It is strange inconsistency," said Master Brandon, "in the King's Council, and in the Bishops, to repudiate Papal authority in doctrines, and yet themselves to assume it. The Roman Church maintains that God doth inspire with infallibility all General Councils and Papal bulls; so that the Papists are consistent in extorting obedience. But our churchmen deny the existence of such authority, and yet themselves presume upon it."

"Nay," Mistress Jane answered, "It is not that our Reformers mistake themselves as sharing in what they deny, but as Lords and Commissioners, they have power, and as men strong feelings; and the temptation is great to gratify the one, by the use of the other."

"Especially should the Evil One," Sir Francis said, "whisper them the while how pious their motives are."

Here Mistress Emma leaped to the window, and exclaimed, "Sister! sister! here is Maud Fowler. I asked her, last Thursday, why her father was suspected as a Papist, and she answered, that it was because in several companies, he had criminated the new learning, as unsettling men's minds. Question her, sister. Maud hath been more serious of late: We are a theological company: let us instruct her."

Mistress Maud bounded merrily into the room, and with a sweet laugh, closed the book, from which Mistress Jane had last read; and then clapped her hands, and said, "Come, friends have their rights as well as fathers. Mine is asleep, in an arm-chair: fold yours together in their boards, and place them in their niches: and then for a walk; will you?"

Here Maud Fowler first perceived that her friends were not alone, in the library: thereupon she sat down hastily beside Mistress Emma, blushed deeply, and hung down her head. After a short conversation, Maud Fowler recovered herself, and then Mistress Emma inquired, "Maud, your father doth dislike the new learning: and is it thence your own little interest in it?"

"Partly; but I have no relish for controversy. I confess, that any time, I would rather hear a sweet song to the Virgin, than listen to a bitter quarrel, as to whether the Virgin Mother heard it."

"Maud, Maud!" said Mistress Jane solemnly, "our religious preferences should be of some stronger character than that."

Mistress Maud answered in a subdued tone, "Indeed I have begun to feel myself wrong; but into religion, I am afraid to inquire: for I foresee such a host of difficulties would start up, and distract me with their teasing. But now, this new learning, does it not make religion an uncertainty?"

"No!" answered Mistress Jane, "Do alterations in the management of children tend to the destruction of filial love? There were force in your objection, if we Protestants were substituting another God; and if instead of bowing to the east, we turned towards some new deity in the west."

"But at least," Mistress Maud answered, "the new religion hath a tendency to make men distrust the Divine Existence."

"Supposing it were so; that belief would be hardly worth regarding, which depends for its preservation on certain old ceremonies and on antique phraseology. That man is already without God and Christ in the world, whose feeling of the Divine presence in Church is dependent on the priest's having a cross worked into his surplice. If the Reformation shake any man's faith, it is well for him that it should be shaken; since it is only a treacherous seeming of belief."

"Oh! your Protestant religion is too difficult; it is much pleasanter to believe as one's forefathers have thought; and it is easier."

"Is it easier, Maud? I do think, now, that you

would find it a hard matter to stake your salvation on your belief in transubstantiation. Acquiescence differs widely from faith. If you mean to say, that you are undecided as to the propriety of worshipping the saints, and yet that you persist in adoring the Virgin, I beseech you to consider, whether your carelessness for Protestant controversy, be not really religious indifference; and whether you may not be mistaking mere taste for Christian faith. Fancy may be delighted with songs to the Virgin; and so it may, with repeating Homer's hymn to Apollo. Most scholars would prefer Homeric verse to controversial bitterness, but not as being themselves polytheists. If you worship the Virgin, St. Peter, and St. Thomas of Canterbury in a faith no stronger than a poet's invocation of the muses; you are in want of a religion, Maud."

"You are plain-spoken, Mistress Jane. But I think —I acknowledge, that partly, you may, in a manner, be to some extent right. But I do not see the rectitude of abolishing the old religious forms."

"Many Catholic ceremonies have an objectionable meaning: but others are very lovely, and are Christian customs, which might and ought to be retained. It is not curing the commonalty of Popery, to abolish their old religious customs: for the superstition is in their hearts, and not in the mere ceremonies. Forms are a kind of language, and may as reasonably be employed by Protestants, as by Catholics; our churchmen are too fanatical in their abolition: indeed they act in this respect as indiscreetly, as though it were attempted to make wise an ignorant man, by simply prohibiting his use of the vulgar tongue, as having been the medium of his foolishness. But, Maud, you may not abide in the Catholic Church merely for the sake of its pleasant and venerable rites: for that would be like crediting a doctor, not for his learning, but on account of his smooth manners: and it would be as senseless as an Italian philosopher's consorting with ignorant peasants for the sake of their Tuscan dialect."

"Well, but now, you favourers of the new learning are not agreed among yourselves. Nay, Dr. Cranmer himself is uncertain as to the truth: for he burned your

friend, Mistress Anne Askew, for believing an opinion, disbelief in which is made punishable now. For years, also, he has vacillated on other essential points. It is whispered, too, that with his wife's friends he doth profess agreement with the German Reformers. Then, it is universally known, that the Swiss, German, and English doctors of the new learning are disagreed on many matters. You yourself, Jane, I do suspect of differing from them all. Were you Protestants tolerant enough to allow Catholics their worship, joyfully would the people resume their old faith, notwithstanding these twenty years of reformation."

"Maud, it may happen that the Reformers differ only on unessential points."

"Well, but the favourers of the new learning have fined and imprisoned one another for differences, which they agreed among themselves did concern essential matters."

"I acknowledge it. Favourers of the new learning favour new Popery also. Bigotry and power will generate a Pope, at Lambeth Palace, as readily as in the halls of the Vatican: and under favourable circumstances a bench of bishops is as easily persuaded of its infallibility, as is the College of Cardinals. Maud, attribute the persecutions among the Reformed, to their right sources, to the weakness of human nature, and not to the principles of the new religion."

"Verily," said Master Brandon, "Dr. Cranmer and his associates will allow no other Protestants but themselves in all England: for they protest against the Pope's prescribing to them; but themselves most stringently prescribe to the people; and will not only endure no protest, but no suspicion even of a Christian's dissenting from their doings."

"Well now," Mistress Maud said, "why am I to rely on regal more than on papal authority? There is a new prayer-book commanded to be used; but the larger portion of the bishops prefer the mass-book, as do all the unmarried, that is, all the impartial clergy, and who are far the most numerous. Then, see how the religious changes are effected: how the bishops favourable to the old learning are imprisoned out of the

way, in order that Dr. Cranmer's prayer-book may be forced upon their clergy. And such a prayer-book! The King's councillors selected only men of their own minds to compile it: it is the same as though written by laymen; and it is unfit for Christian use; for most of the bishops disapprove of it, and I shall think the same even when they sanction it, all of them, as they will one day; for now that the Government appoint to bishoprics, they will soon have all the prelates, creatures of their own. Jane, it doth anger me to speak of these matters: how the Catholic Church hath been abolished for the sake of this Act-of-Parliament Church: how the old religion hath been overthrown to make way for the Privy Council liturgy, by imprisonment of men's bodies, and fines at the King's will and pleasure: and how Cranmer and a few innovators, most of them through vilest motives, are extirpating the old faith, contrary to the convictions of the people, the clergy, and nearly all the bishops. All the late religious changes are directly attributable to the King's officers. Nay, the very germ of all this movement, was it not external to the Church? It was not formed in a pure spirit like John Wickliffe's; nor in any convocation of the clergy, nor in any council of the bishops. We all know how it had its unclean origin, in the late King's lustful mind. If the King's Council will make a religion for themselves, they cannot justly force it upon others, who have like liberty with themselves: and if they may, why not all others judge for themselves?"

"Indeed, Maud, I cannot say, why not. I say they must. A person who is earnest in religion must fully convince himself of its doctrines."

"But, it may be that—I know not what. Is it not one's duty to believe religion?"

"Manifestly not without being satisfied of its truth. The worth of a person's religion is dependent on the fullness of his persuasion. It is our nature, to believe in religion; the duty is in believing what is truest. The Pope may command our agreement with the mass, and threaten our refusal with excommunication by bell, book, and candle; the King may publish a new prayer-book to be used under penalty of arrest: and Athana-

sius may say, that his theory of the Trinity must be accepted, or the disbeliever, without doubt, perish everlastingly: but truth's claims are prior to theirs."

"But I may err."

"And so did some of the Apostles: for St. Paul and St. Peter differed, and that on no unimportant point; but if Paul were right, Peter was not the less a Christian; since his error was sanctified by sincerity. The spirit, in which a doctrine is held, constitutes much of its worth; in one person's mind it is a living truth, whilst in another's it exists as a mere fable, or a prejudice."

"Yesterday," said Mistress Maud, "I was an hour in the church, reading Erasmus' New Testament,—which hath only lately been put up, notwithstanding the strictness of the King's commandment. I begged the clerk, that I might carry it home; but he was unable to wrench the iron holdfast out of the desk. I was tired of standing, and when I had read to Pilate's words what is truth, I sat down much more thoughtfully, I am sure, than Master Scruton commonly does at the reading-desk. After thinking on the many, and contrary doctrines, which the Government have commanded, at sundry times, and on the mutual denunciations of the new doctors; the fixed doctrine of the old church seemed the more venerable for the contrast, and most worthy of respect."

"It is all delusion, Maud. Your dream about uniformity of belief in the Catholic Church is not cruel, but it is as fond as the attempt to enforce it among Protestants. Take twenty Catholics of different grades in society and education, and examine into their theology, and it will be a miracle, if you do not obtain twenty different systems. A philosopher and a boor will not and cannot understand any doctrine, the same way, and still less agree in their reasoning upon it. And when there are twenty doctrines in question, each one of which has been understood twenty different ways, agreement in faith is impossible. Stand by the Church of Nôtre Dame in Paris: the hundreds who enter in, all cross themselves with holy water: so far they are uniformly Catholics: but with that ceremony, the uniformity ends,

for mass and the sermon make as many different impressions, that is, as many different beliefs as there are hearers. Uniformity of the Catholic Church! The eight letters of the word Catholic—are uniform, but no eight believers. The uniformity is verbal; it is not in spirit. Look into the institutions, the doctrine, and the practice of Catholic believers; and Protestants neither are, nor ever will be more diverse."

"The five bodies of friars have distinguishing characteristics, indicative of as many different religious conceptions in their members. Different countries suppose themselves patronized by their separate saints. The people of Walsingham despised all other images of the Virgin in comparison with their own: and Italian voyagers are accustomed to account all other statues of the Queen of Heaven, as utterly impotent compared with their Lady of Loretto. Ever since the Catholic Church existed, there has, every century, occurred within it, a great controversy on some doctrine or other. On most of these disputes the Pope passed judgment, and defined the Catholic doctrine more minutely than it had previously been; but every such decision manifested, that, up to its date, there had existed within the bosom of the Infallible Church, such a space of uncertainty, as had allowed, even true Catholics, to vacillate between sound doctrine and damnable error. Then the various complexions of the church, in successive Catholic ages, virtually indicate as various beliefs. The articles of faith may always have been the same, but their meaning varied from age to age: for sometime one doctrine stood prominently out, and at other times another; so that the popular belief practically varied with the predominant dogma of the time. There are no two generations of the Catholic Church, but would have convulsed her with their furious quarrels, could they have been contemporary; for instance, St. Bernard was the type of orthodoxy in the twelfth century, and William Occam in another age; but Pope Leo X. and Martin Luther, the monk, never differed more scornfully, than the Invincible Doctor and the ascetic abbot would have done. Take another instance. Pope Zosimus favoured and defended the doctrine of Pelagius,

the British monk, who preached that by the help of the Gospel, righteousness is possible with all men; and who also maintained, that only men of righteous lives are saved. This was in the year of grace 413: but Papal doctrine was totally transformed in a few centuries; and men were to be saved by having imputed to them the super-righteousness of the saints; shares in their merits being reckoned saleable, and the Pope sole dispenser of this 'treasure of the Church.' There was not as great difference between John Wickliffe and the Roman Church, as this which exists between Pope Zosimus in the fifth century, and Pope Clement in the fourteenth, who, in a bull of the year 1350, published his power to sell and 'to endow men with merit out of this treasure, the blood of Christ, the virtue of which is infinite, the merit of the Virgin-mother of God, and of all the saints.' Pope Zosimus patronized Pelagius, the British preacher of personal righteousness; but Leo X. mounted the Dominican Tetzel on a carriage-load of indulgences, and bade him drive through all the German towns on his infamous mission."

Mistress Bouchier opened a book, and took from between its leaves the notorious tax of indulgences, by which the Pope of Rome granted absolution for murder, theft, perjury, and other crimes; adultery being therein rated at four groschen. Mistress Jane said, "This scale of indulgences was given me by a traveller, who received it from Tetzel's hands at Frankfort on the Oder, while the Dominican was papal agent there. Allow an apostle to have been the first bishop of Rome; and is there then uniformity of doctrine between St. Peter's epistles and this infamous document of St. Peter's successor.

"Also, papal dogmas may, historically be shown, to have grown up and superseded the earlier and once universal doctrines of the Church. The English New Testament I will lend to you; and do you read it through, and see whether there can be harmonized with it, the prayer to the Virgin Mary, 'Command thy Son by thy right as his mother;' or that doctrine which St. Bonaventura expresseth thus, 'All things that are

God's, are the Virgin Mary's, because she is both the Spouse and the Mother of God.'

"Jane, is there really, now, no scriptural authority for the worship of the Virgin?"

"Just as little——" but Sir Francis checked himself, for he was about to aver that there was as little as for the doctrine of the Trinity; which, indeed, is the truth, but Sir Francis was unwilling to divert the course of the argument.

"None whatever, Maud," Mistress Jane answered. "In the Scriptures, there is no mention of prayer to her: nor is she ever called Mother of God, or Queen of Heaven. For many generations there was no worship offered to her; and it was not till the year 480, that she was worshipped in the Church by name. Her festival of Candlemass was not instituted till the year 536. The rosary of prayers and the crown began to be used in her honour, only in the tenth century. About the twelfth century, her worship spread rapidly; prior to which age, it was not one-twentieth part of what it has latterly become. So far from the Catholic Church being immutable, it may be demonstrated to have undergone change in every doctrine, every age."

Mistress Maud answered, "Protestants aver that there is no Christian authority for the Pope's supremacy; Catholics affirm that there is: but I am aware, that wishing adds wonderful weight to evidence, for I am myself chiefly influenced by its seeming necessary to have an infallible pope, for the security of uniform doctrine: but you deny that there ever has been, and, if I understand you rightly, that there ever can be a uniform belief in the Catholic Church. I have never heard that possibility questioned before. But, now, does not Papal infallibility seem desirable to sanction such changes as you have described, and to adapt the church to men's wants. When there is division upon a doctrine, does it not seem probable that Christ should have left some vicegerent on earth, obedience to whose decision should have the virtue of sound doctrine."

"Sincerity in believing, and humility in professing, are a consecration of any doctrine. And as to the probability you speak of, I think it is much otherwise.

One is our Master, even Christ, and all we are brethren; and to that Master do we all stand or fall, whether we be Popes, or Kings, or archbishops, or women, condemned by St Paul to keep perpetual silence in the church."

"But Jane, the religious world is full of contradictory doctrines; how can I hope to select the true: but obedience to the Pope justifies one in belief."

"So does prayer to God; so does love of Christ; so does earnestness of mind. I tell you, Maud, God gave you reason that you might use it, and use it you must; for life is a divine schooling to compel you. Perhaps, now, it is the worst of heresies to surrender mind and conscience implicitly to the Pope; holy men have thought so, and Protestant England maintains it. Also, you have to consider that the Greek Patriarch's claims are as old and high as those of the Roman Pope; and he damns unbelievers with as orthodox an emphasis, and for as long a duration as his Roman rival does. Now, Maud, by the time you have settled the comparative worth of the claims of the Roman See and the Greek Patriarchate, you will have exercised your reason, quite as much as in reading the Scriptures and forming your own faith. Also, you will have discovered this, that Papists use their private judgment in the very act of renouncing it; for, in entering the Catholic Church, they have first decided a most serious question, that of pope or no pope; and you, if you persist in your inclination, will now have to determine an additional question, and one quite as difficult, that of Pope or Patriarch."

"Well, I shall think upon what you have now advanced. But it is the violence of the times that does so revolt me; and the meanness of public men, together with the growing irreligiousness of the commonalty, are most portentous of evil for the country."

"Myself, I never visit the town," said Master Brandon, "without being reminded of a passage in Plato; for these evil times of England seem to resemble so much those of Greece."

"Will you read to us what strikes you so much?

There—I thought, that it was in the Dialogue on the Republic."

"It is," said Master Brandon; and it seems to me so exact, so mournful a portraiture of a good man fallen upon evil times; it is expressive of feeling most resolutely holy, and at the same time so despairing of the world at large. Listen now; it is Socrates who is the speaker. After mentioning that there are very few spirits formed by nature for the study of philosophy, and devoted to it by choice, he says that 'Of these few, even he who tastes and feels how blessed a possession it is, and who has seen the madness of the many—how not one sound act of one single individual can be found in public life; how not a single man exists with whom to ally himself, in support of right and to save his soul; how like a man fallen into a den of wild beasts, when he is neither willing to be an accomplice in their crimes, nor able by his single arm to resist the fury of them all—perish he must, and that before he can benefit his country or his friends, and all his plans of usefulness perish with him,—when these thoughts and these sights occur to him, all that he can do is to retire into privacy and never move beyond himself; and like a traveller in a storm, while dust and foam are swept past him by the whirlwind, to take shelter under a low wall, and when he sees all around him gorged and choked with sin, to bless his fate, if he himself may live in this life clear from iniquity and ungodliness, and may depart from it when his hour arrives, at peace with himself and with his God.'"

"The sentiment is very beautiful, even for Plato," said Mistress Jane; "but with us Christians, hope is a virtue, and there are circumstances in life, in which, as a Christian grace, it is little, if at all, inferior to faith itself."

"It was during a discussion on hope," Mistress Maud said, "that my father contracted his repugnance to the new learning, I do believe; for on that occasion he suffered a scornful retort from Dr. Erasmus, who was, at that time, visiting the Master of St. John's College at Oxford. Also my father was offended at some of the sentiments which Dr. Erasmus uttered; for

he said that profane learning was a better preparation for heaven than a pilgrimage to St. James of Compostello, or than dying in the habit of St. Francis; also he said, as my father reports, that if neither the Æneid, the Odyssey, or the Iliad, should be found in heaven, that there would be other matters seen there, at which my father would be greatly more astonished—which saying my father regards as impious, if not heretical."

"Heretical," said Mistress Jane, "it is not; for the church hath no article upon the subject. Concerning the business and the bliss of heaven, St. Paul says, that it hath never entered into the heart of man to conceive them. Doubtless, the expectations of Erasmus were as reasonable as those of his opponents, formed probably out of church picturss of angels, sitting upon clouds, trumpet in hand, or adopted, perhaps, on the faith of some friar's assertion, that celestial happiness is an everlasting celebration of high mass by popes and electoral archbishops, with hosts of angels for a full choir, and with acolytes, the very meanest of them cardinals and lord abbots. Such monks and friars as are fit for nothing else may hope for a heaven of processions, red-letter days, and high mass; but let them who have grace to entertain better wishes form them, and strengthen and satisfy their larger hearts by their loftier aspirations. Both by reason and Scripture, spiritual blessedness must infinitely transcend our carnal apprehensions; for gorgeous and glowing as are the scriptural descriptions of heaven, yet if the blessed apostles recollect their writings, now that they are themselves in glory, they must deem their earthly anticipations to have been but feeble."

"Feeble, Jane, and yet apostolic!"

"No doubt, Maud. If the things preparing in heaven exceed apostolic thought, much more must they excel apostolic description. Paul knew a man who was caught up into Paradise, but what things he heard were 'unspeakable words, which it is not lawful for a man to utter.' Hope is a virtue, as well as faith and charity. To anticipate heaven is both duty and delight, and our expectations cannot be too lively: and as to their character and magnitude, their reasonableness

may be tested by their tendency to purify the heart, even as Christ is pure. Thrones, crowns, and dominions over cities—these are figurative, not literal, descriptions of our rewards. A sceptre is not such a rapturous prefiguration of glory to us English people as it was to the Roman slave and the outcast Jew; nor is the description of a celestial river of water so refreshing in these northern climates as when heard among Arabian sands, or under a Syrian sky; still the expectations of even apostolic converts will be transcended. But we must not forget that the joys of heaven are spiritual. The fleshly-minded think more of the chrysolites, the amethysts, the sapphires, with which the city of God is resplendent, than even of the Son of God, who is himself the chief glory of that house not made with hands; just as their Jewish predecessors esteemed Christ's miracles more than his Messiahship, and the twelve baskets full of meat more than that spirit which was given to Jesus without measure. So they be of a purifying tendency, and spiritual in character, our hopes, then, cannot be too vast to be Christian. Eternity is the Divine treasure-house, and hope is the window, by means of which mortals are permitted to see as through a glass darkly the things which God is preparing."

"Hope is one of the chief graces of a church; yet, amid angry words and scholastic definitions of faith and charity, hope has been well nigh untwisted from the threefold cord of apostolic teaching. The church in despondency is the church loosening her anchors in rough seas, anxious to see what sort of earth adheres to them; because her faith is failing her as to the ground where she has moored herself. Beware of losing hope. Hope alone is the light by which we sad-featured dwellers among Christian tombs can find our way—the twilight, for it is but a twilight, of Christian expectation. Nay, there are smiles on men's faces, and gladness in their eyes, and mirth too in their voices, despite of their sadness and their strict lives, and all because of hope. Hope, to the Church is 'the wine of their beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. Hope reconciles them

to life: hope makes death pleasant to them; hope tastes and smells of heaven; hope clasps the cross; hope yearns onwards for the crown; hope justifies; hope sanctifies; hope feeds faith; hope matures charity; hope breeds good works; hope consecrates hearts, and purifies the fleshly temples of the spirit; hope interprets the sacraments; hope saves souls;—and for that they let not go of hope, churches reform themselves.' This is what Frederic William Faber writes, that a man of the middle ages said to him in a vision, at Milan, in the cloisters of the cathedral of San Ambrozio. It is a beautiful paragraph, only, the sentiment that men are happy in spite of the strictness of their lives is too ascetical to be purely Christian; for Christianity will have us think that a wise self-discipline is itself blissful: and as to asceticism, in the bad sense of the word, or the use of a hair-shirt for torment's sake, and of fasting merely for the sensation of pain, it is not only miserable in the flesh, but it has not the very highest hopes in the spirit, even according to Catholic belief, for these following are the words of Cardinal Bellarmine, in the sixth degree of his Gradual, whereby to ascend unto God.

"Now, these are the three works to which, from the unanimous opinion of holy and learned men, gifts are given in heaven; that is, certain particular rewards, besides eternal life, are bestowed upon martyrs, doctors, and virgins; upon martyrs, on account of their great charity, because 'Greater love hath no man than this, that a man lay down his life for his friends;' upon doctors, on account of their wonderful knowledge and wisdom, of whom Daniel says, 'They who instruct others unto justice shall shine as stars to all eternity;' and upon virgins, on account of their precious treasure of purity, for which they were heard by St. John singing a new canticle, which no one else could sing, 'These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits to God and to the Lamb.' But the charity of the martyrs, the wisdom of the doctors, and the purity of virgins, are not the only

good works which are proved by the fire of the divine judgment, and which receive a perfect reward. There are other works, which, provided they be done with charity, will be numbered amongst the gold and silver, and shall receive their reward."

At home, in the evening, Master Brandon said, "I will read these few extracts, which my cousin has herself translated. They are chiefly, I think, from St. Augustine."

"Thank you, Willoughby. I shall like to hear her Thoughts from the Fathers."

Master Brandon then read as follows:—

"Before all things, God existed alone; a world to himself, and space, and all things.

"He was then, where he is now, in himself, for he is all-sufficient to himself.

"Though nature is full of the Godhead, yet no angel whatever, nor any one of the saints, can perfectly comprehend or see it.

"What is God? Length, Breadth, Height, Depth: Length on account of his Eternity; Breadth on account of his Love; Height on account of his Majesty; and Depth on account of his Wisdom.

"In the eternity of God, there is nothing so past, as to have quite ceased to be present; and nothing so completely future, as though it did not already exist.

"He who searches after the Cause of the Divine Will, is seeking for something greater than God.

"With God, in vain do men endeavour after the Cause of His Will; since, of all created things, His Will is the Cause. Therefore let human restlessness restrain itself, and not seek that which does not exist, for fear of missing that which does.

"Shall the manifest be denied, because the secret cannot be conprehended? On this account shall we say, that what is so is not so, because how it is so we can not find out?

"The greater portion of our knowledge is the less part of our ignorance.

"Nothing improper is to be asked concerning God; and nothing to be answered but what has been learned from God.

" What then is impossible with God? The thing which is opposed by His nature, not what is tremendous by its own.

" The first great name of God is Good.

" Although that nature, unchangeable and unspeakable, is not rightly described, as having been, or about to be, but only as being; yet on account of the mutability of the season in which our mortality is spent, we may say, and that not falsely, He is, He was, and He will be; for in past ages He was, in the present He is, and in the future He will be: He was, because He never was not; He will be, because He will never not be; and He is, because He always is.

" Thou God hast created us for thyself; therefore our spirit is not at rest, until it rest in thee.

" For the carnal man some requirements are purposely impossible, that prayer may be applied to, and matter for prayer be felt.

" Prayer that is pure pierceth heaven, and returns not empty.

" To pray well, is to study well.

" Let him learn to fear, who does not wish to fear.

" Everlasting fear, and trembling, and distrust, are consequences of vice; but the sense of sin is the first great punishment of sin.

" Made in the likeness of God, the rational soul may be much distracted here, but never can it be satisfied quite; for being created capable of God, it can rest content with nothing but God.

" It is not fruitless to pursue infinite things that are unattainable at first, since it is by striving that the soul strengthens.

" He who loves that which may be loved without God, loves God the less.

" Whatever is without God is not sweet; therefore whatever my Lord God is about bestowing upon me, let him withhold the whole, and impart to me Himself.

" Through his promises the Deity deigns to be debtor.

" Three things I consider in which all my hopes consist, the readiness of God's grace, the truth of His promise, and the power of His performance.

" My merit is God's mercy.

" Unless God waited long for the impious, there could no pious man be saved.

" Whatever good you do is God.

" Man's soul is blessed with the true God alone, and in Him alone, and by Him alone.

" It is the essence of crime to be unwilling to know what you can not but know.

" To commiserate is sometimes more than to give; for money is external to a man's self, but he who bestows compassion communicates his own soul.

" They who do not know themselves, know not how to spare themselves.

" These are all, Francis; I think they are chiefly from St. Augustine's City of God; and they are, some of them, quite gems and chrysolytes of thought."

" Two or three are as terse as the Latin; and that is no trifling praise, provided the sense has not been sacrificed, concerning which matter I cannot speak. Willoughby, did it ever occur to you to remark on the historical re-appearances of peculiar characters? Did you ever hear of three men more alike, and at the same time more unlike one another than St. Paul, St. Augustine, and Martin Luther? Your cousin on Sunday spoke of a similarity between St. Paul and St. Augustine. Oh! who was the lady that had the theological entertainment?"

" Maud Fowler is a neighbour, and lives at Harford House, only that she and her father do not often reside there long together. What did you think of her?"

" She is a honeysuckle."

" A honeysuckle! Francis."

" Yes! her beauty is of the old model, and she is wild like woodbine. Odd! Oh, no, it is not. A garden I regard as an assemblage of female emblems, as a harem of metaphors. There is no woman of any age, condition, or appearance, but has her resemblance among flowers. Some women blossom their best, early in life like the violet, and like it lose their sweetness early; while others reach a later and longer perfection, though not so lovely like the gilliflower. The manners of some women are affectionate, indeed, but humble

and beseeching, like the appearance of a forget-me-not; while some other women will look the world full in the face and persist in it, turning themselves impudently and purposely about, like those tall flowers which follow the sun. One woman is full of pleasantness and song, and exhales agreeable feeling, as freely as the wild thyme does its lovely scent; while another has no natural expression whatever, and when necessity elicits from her the utterance of a few words, the listener is reminded of the bee's fortune, on forcing his head into an unpleasant odour, inside the lips of a snapdragon. Some flowers are best in a plot by themselves, and some women flourish in celibacy best, but they are only a very few; for most are like climbing plants, unsupported they are insignificant, but with manly strength to rely upon, then their inherent capacities of usefulness, and comfort, and lovely life unfold themselves. Some females are as full of words as a dog-rose is of blossoms; while others have less talk but more meaning, each single sentiment being worth attention for its tender thoughtfulness: these are like the roses of Provence, which have commonly only two or three blossoms at a time, but those very large and fragrant. Not that I depreciate dog-roses, nor talkative women either; for what would our hedges be without the one, and often, what would society be without the other? Daisies are little girls; the daffodil is a peasant woman; and the columbine emblems a maiden lady of fifty-five."

"As to the columbine, Francis, it is in England typical of any thing else rather than a maiden lady, no matter what her age. Your floral are very dubious emblems; for there is a shrub which is called lad's-love in Norfolk, while in Worcestershire, it is known as old man. But I interrupt you; or is your floral similitude full blown?"

"No: I have one petal more to open. Some ladies are like pumpions, flaunting all over with blossoms, and exuberant with a kind of vegetable vitality, but which fails the possessor with the first frost of misfortune: while other women, and they are the more numerous, lift up their modest heads like snow-drops out of the icy ground, and by the fragrancy of their promises,

and the prettiness of their smiles, do they make their despairing husbands know and trust, that if for a season the surface of life be hardened and desolate, yet that there are seeds of happiness underneath, together with energies of nature, numerous enough, and strong enough, to ripen for their joint fruition as man and wife, a fresh summer of plenteousness and beauty, together with accompanying warmth, affection, and delight."

"The matter makes you eloquent," said Master Brandon.

"It is my much observation speaks."

"Francis, here is a messenger coming to summon us to my sister. But I have this to say myself, that after heavenly help, I could wish in the hour of sorrow never to be without the scent of a flower, or beyond the sound of a woman's voice, even though it were only a maid-servant's."

MR TAYLOR'S ANSWER TO MR BURNS.

To the Editor of the Christian Pioneer.

Sir,—The first meaning of "to misrepresent," as given in Johnson's folio dictionary, is "to represent other than it is."

It was enough for me to have shewn plainly by quotations in my former communication, that Mr Burns had represented, other than it is, a part of my pamphlet on Religious Union, on which he appeared to lay some stress; which misrepresentation I did not, and do not, consider "trivial," when the remarks concerning "carelessness or disingenuousness" in which he indulged, are considered. If, in addition, Mr Burns acknowledges his error, I am abundantly satisfied.

With respect to any controversy with Mr Burns, I must civilly but decidedly decline it: for I do not see that, within the limits to which it must be confined, or judging from the manner in which Mr Burns treats the subject, it could "expiscate the truth;" and I have more important matters to attend to. The cares of the world, as well as the pursuit of knowledge, demand no

small portion of my thoughts, since I have chosen a path which is not quite one of roses. It may therefore be long ere the work to which Mr Burns alludes can see the light: unavoidable interruptions, as well as the great labour and time requisite to complete a work on so grave and important a subject, render haste as impossible as undesirable. Besides, I may be excused taking pains with a work which many people will read, not to understand, weigh and digest, but to contradict and refute.

In the meantime, Mr Burns may belabour my "sophisms" in the Pioneer as much as he pleases. It will amuse himself, and some of your readers. Let him, however, beware of inadvertently manufacturing "sophisms" for me, by representing "other than it is," my opinion on matters of argument or fact. It is to some persons a very easy and pleasant occupation to destroy an opponent, when their own imagination, haste or ignorance has pictured him as occupying a position most convenient for the purpose.

As I am not ambitious of having the last word in any dispute, this communication closes my part of this correspondence. I remain, Dear Sir, your's respectfully,

JOHN TAYLOR.

GLASGOW, 10*th October* 1844.

EVENING LIGHT.

"Would that a voice were given us to speak
The hidden music breathing at the heart,
The thousand lonely thoughts that leap to life,
And, like sweet spirits, haunt our solitude?"

O lovely, most serene it shone
That summer Evening light;
Wreathing as with a radiant zone
The beautiful and bright!

I gazed upon the scene, *alone*,
My heart with rapture swelling;
And felt in my soul a power and tone
Of its beauty bright, indwelling.

And as the Evening faded
Imperceptibly away,
And twilight sweetly shaded
The dying light of day—

The stars flash'd forth unnumber'd
Like gems of rarest hue;
Or precious things remember'd,
Or drops of morning dew;

Or lamps of the Eternal
Hung flaming in the sky;
Or mansions ever vernal
For good men when they die!

* * * *

I gaz'd in silence, and was fill'd
With thoughts too deep for words—
The pure, sublime, and holy thrill'd
My soul's divinest chords!

E. W. G.

ON THE AUTHORITY AND INJUNCTIONS OF CHRIST.

A THOROUGH examination of the precepts contained in the discourses of our Saviour, of their true and full purport and application, of the authority with which they were delivered, of their excellence as compared with those of all other lawgivers and sages, of the contrast which they in several particulars presented with the ideas and even maxims which obtained a predominant influence over the world in general at the period of their introduction, and which have retained much of their influence down to the present day—and the evidence arising from the two last considerations, more especially, in favour of the divine mission of Jesus; also of the mighty influence which these new and most excellent rules of conduct and principles of religion and virtue obtained over a considerable portion of mankind, and the additional evidence thence arising,—all these

considerations connected with the subject would draw us into a field of inquiry and remark, which, though fertile and interesting in every direction, might carry us much too far for our present purpose of surveying the contents of the gospel histories. It may, however, not be useless to notice, in a general way, these several heads of consideration.

I. As to *the true import and application of the precepts of Christ*.—They have not been uniformly understood in the same sense, but, like the doctrine or principles of the Christian faith, have been much deteriorated, and perverted from their true meaning, by the notions and practices which, notwithstanding their requisitions, have hitherto ever obtained far too great an influence in the world. We may instance this in several particulars—though, perhaps, the observation is in a greater or less degree applicable to them all; perhaps none of the precepts of Jesus are at the present day generally *understood*, much less practised, in that strictness and extent in which they were originally meant and intended by Christ himself. Is there no laxness in the received ideas concerning the injunction for restraining anger, and the necessity for the speedy reconciliation of differences between Christian brethren, previous to their approaching the altar of their common Father? None concerning those which respect personal moral purity? Nor in those which concern the veracity of words, required by Jesus to be so constant and faithful as to supersede the necessity of oaths or vows? Is the law of not resisting evil, as opposed to, or rather going beyond in spirit and practice, the Mosaic law of retaliation, much comprehended? What has the frequent and, in many cases, approved practice of warfare to do with the injunctions to forgive injuries, to love our enemies, to bless them that curse us, and pray for them that despitefully use and persecute us? Had not the primitive disciples of Jesus gone much beyond the present commonly received *opinions* in their ideas of these injunctions, would they have yielded a faithful and effectual obedience to his commands? Would they have realized the objects of his mission by overcoming evil with good, and introducing a *kingdom* of meekness,

patient sufferance of injuries, brotherly love, love of enemies, and universal benevolence, in opposition to martial violence and persecution?

II. As to the *authority* with which those precepts were delivered.—This is now pretty generally acknowledged, by those who profess Christianity, to have been that of him whom God hath anointed with spirit and with power to be "the Prince of the kings of the earth, the Lord both of the living and the dead." He is represented as manifesting his claims to this superlative authority by numerous miracles constantly attendant upon his ministry; but, especially, by its consummation in his personal triumph over the grave itself, to a state of immortal glory and blessedness. By his resurrection, he was, saith Paul, "declared to be a Son of God with power, according to a spirit of holiness." Being thus "the first-born from the dead," he is represented as invested with full authority to call his faithful followers from death to a life like his own, and ultimately to raise the whole human race from their graves, and to pass judgment upon them according to their conduct in this life, imparting everlasting life to those who, by a patient continuance in well-doing, seek for so glorious an elevation in the scale of being, and adjudging to the discipline of a second mortality those who have disobeyed his laws—a discipline, indeed, by which sin and death will eventually be destroyed. In attestation of this his peculiar and distinguishing authority above all other human beings, he is figuratively described, and is represented as having been actually presented before the sight of the martyr Stephen, as standing at the right hand of the throne of God. The authority of Christ, and the obligation of his injunctions, admitting his divine commission, must be paramount to those of all uninspired kings, or lawgivers, or ecclesiastics; yet, how often have they trodden upon all authority, and all law, divine and human, excepting their own arbitrary will, and that, in some instances, under the pretence of vindicating his supposed claims? Theodoret, early in the fourth century, spoke of the *laws* of Christ as having become triumphant over those of Rome, of Persia, and other earthly powers; but, in the

present day, they seem to be by some regarded more as advices or admonitions than laws, and they are represented as under the *protection* of those of Great Britain, whose king or queen is called the supreme head of the church, and defender of its faith—as if the King of kings stood in need of an earthly potentate for the defence of his kingdom! The injunctions of Christ have often been represented as mere glosses upon the law of Moses, whereas they evidently go much beyond it, requiring an elevation, an enlargement, a power, purity, and benignity of mind, of which the youthful state of mankind, fourteen hundred years anterior to the Christian era, was unsusceptible. Jesus was not the mere interpreter of the Mosaic laws, but the chief of a new and far better dispensation, to which that of Moses was preparatory. Moses instructed the Israelites to expel the Canaanitish idolaters, and to erect a worship and service to the true God in the midst of the nations. Christ taught his disciples to expel idolatry and wickedness from the minds of men by the powers of truth and goodness; but both in succession required a strict observance of those laws or rules of conduct which were suited te the respective objects.

III. As to *the superior excellence of the precepts of Jesus, compared with those of all others, and particularly the contrast which they exhibited to the ideas and maxims then prevalent.*—This may appear a question too wide and difficult to be easily determined. But do not the well known facts concerning the early Christians, evince that they were actuated by laws of superior meekness, patience, and fidelity, a stricter chastity, a far purer and more enlarged benevolence, than can be traced either in the practice or precepts of any heathen lawgivers or sages? The strictness of the marriage tie, the injunctions against oaths, but, especially, those concerning the love of enemies, and the patient sufferance of injuries, are, I think, in a great degree, at least, peculiar to Jesus. Whether they are, or are not superior to those from which they differ, may be questioned by some; and yet, I can hardly conceive that any impartial person of the present day, witnessing the spirit and conduct of Christ and his apostles and primitive

disciples, would not pronounce that their virtues were far superior to any that have been or could be produced by laws or precepts of a different or opposite description. Had Christ and his disciples had recourse to the system of resistance, and mowed down their enemies by the sword of vengeance, would their characters have appeared so amiable, so benign and truly heavenly as in the course which they actually adopted? Had they been addicted to the moral irregularities then so prevalent, holding the marriage tie so loose and dissoluble as it was among the Jews, and, in some measure, allowed by the Mosaic code, and of which several of the most distinguished moral philosophers among the heathens have not escaped the stigma, would their characters in this respect have been so worthy of imitation, or so conducive to domestic and general happiness? Would the advocates of Christian *truth* have been so justly entitled to confidence, had not the sense of its obligations dwelt so continually upon their minds, in pursuance of the express injunctions of their Master, that the necessity of oaths was obviated among them? Can any disposition be more characteristic of children of God, or more suitable to our condition as mortals, fellow candidates with all mankind for the blessings of immortality, than a prevailingly forbearing, merciful, and forgiving disposition? If God is so benignly merciful as to overlook and forgive many gross sins which are past, on the condition of repentance, evidenced by reformation; if he accepts our sincere and zealous aim to practise obedience, though attended with much error and imperfection, so far as to advance us from death to life everlasting, how reasonable the requisition that we should, in humble imitation, be very kindly disposed, forbearing, and forgiving toward each other, and our fellow-creatures generally. But could it be expected that heathens, before whom this light of life had not been disclosed, would act upon, or even perceive the reasonableness of such large draughts upon the principle of benevolence.

Christ taught great forbearance, non-resistance even unto death; but the Jews expected in their Christ not a non-resisting, but a martial king, subjugating the

world, and destroying myriads who should presume to resist his authority. Indeed, how few, in proportion to the bulk of mankind, have hitherto comprehended the possibility of conquering and attaining to universal empire by the means which he employed and enjoined upon his disciples! How opposite to this were the generally prevailing sentiments of the Jews and Romans, is sufficiently evident in the events of the siege and destruction of Jerusalem, which, after a series of wars, terminated forty years after our Saviour's crucifixion, in the loss of nearly a million lives of Jews. This long and wide scene of mutual hostility, butchery, and misery, unexampled in the annals of mankind, affords of itself the most indubitable evidence that no prevailing maxims and conduct could be more adverse from each other than those which prevailed among both the Jews and Romans, and those which were inculcated by Christ, and carried into general practice among his disciples. It is remarkable, that while the precepts and example of Jesus were forming the minds of the new converts to meekness and benignity, the unbelieving Jews rapidly grew more and more fierce and malignant. When Caligula, ten years after our Lord's resurrection, issued his decree to set up his image as the object of adoration in the Jewish temple, the Jews, conscious of their inability to resist the Roman arms, offered no resistance, but desisting from all their agricultural and domestic employments, they lined the avenues to Jerusalem, and offered their bodies for destruction, which they implored as the preliminary to this outrage upon their religion, and by this offer they succeeded in softening the spirit of the Roman general; but when Vespasian and Titus came with their irresistible legions against the city thirty years later, the expectations of conquest and dominion under their Messiah, entertained by the Jews, having arisen to its height, no superiority of power or success could subdue or quell their martial fury; they rioted in blood, they seemed to glory in the miseries they both caused and suffered, though with no rational prospect of any successful issue, till at length the prediction of the true Messiah, that "all that take the sword shall perish by the sword," received almost its

literal accomplishment. Of the Christians during this period, our principal information is collected from the New Testament,* from which it appears that they were noiselessly diffusing their principles of peace and love among many ten thousands in Jerusalem, and even prior to which—namely, about the time of Paul's conversion† —we read this pleasing testimony to the number and spirit of their churches among the Jews :—" Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy spirit, were multiplied." That the same doctrine, spirit, and practice was, during the same period, with yet greater rapidity, diffusing among the Gentiles by Paul as the leading agent, amply appears both from Luke's narrative, and from the epistles of Paul himself, addressed to whole churches actually established in Rome, Corinth, Ephesus, and several other of the most distinguished cities of Greece and Asia Minor

That the injunctions of Jesus, in the same purity and energy with which they were inculcated from his own lips, were enforced upon the new converts, whether Greeks, Jews, or Romans, appears from the tenor of these epistles, but especially from some of the concluding exhortations, such as the following :—" Let love be without dissimulation." " Be kindly affectioned one to another with brotherly love, in honour preferring one another. Be patient in tribulation. Bless them who persecute you ; bless and curse not. Recompense to no man evil for evil. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath ; for it is written, Vengeance is mine, I will repay, saith the Lord. Be not overcome of evil, but overcome evil with good." Precisely of the same amiable character are the exhortations of Peter the

* Though this is corroborated by the testimony of their successors in the Christian Church, and by the history of the oppressions and persecutions to which all Christians were exposed under the Roman authorities.

† Acts xxi. 20 ; ix. 31.

Apostle of the circumcision, addressed to the Jewish converts, then wandering as strangers scattered in parts of the Roman empire remote from Palestine, perhaps in consequence of the tumults and wars in that country, about A. D. 64,—"Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous. Not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing." He proceeds,—"Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." Of neither of these apostles, any more than of their Master, can it be said that they recommended virtues, however difficult, which they did not exemplify by their practice? Many were the trials by which both were exercised; both anticipated the sacrifice of their lives (2d Peter, i. 13–15; 2d Tim. iv. 6), and both, according to the testimony of all Christian antiquity, suffered martyrdom at Rome, in the cruel persecution of Nero, A. D. 67.

IV. Let us reflect for a moment on the evidence of the truth of Christianity, arising from the nature of the precepts of Jesus, their introduction into a world whose maxims and conduct were, in several of their leading features, of an opposite character, and the influence which they were known to have obtained over many of the Jews, and much larger numbers of the Gentiles. Can the author of such precepts be supposed to be either an impostor endeavouring to deceive others, or an enthusiast self-deceived? How could he impose upon men by precepts so opposed to their governing passions and maxims? How could he prevail upon them thus to become like sheep in the midst of wolves, exposed to the scorn, the mockery, and cruel persecutions of the world, but by presenting to them satisfactory evidence that these precepts were received from God? Can it be rationally conceived that an impostor, actuated by selfish and sinister motives, could invent and attempt to give currency to precepts which, in every point of view, appear to be most opposite to any thing selfish or sinister?—precepts, indeed, which seem ex-

actly suited to a revelation from a God of infinite benevolence, insuring immortal blessings upon all goodness, and piety, and excellence of character, but wholly unaccompanied by any weapons against the artifices and violence of a surrounding world? Could an unlearned mechanic, self-deluded, or attempting to delude others, as speaking by a divine authority, invent, practise, and cause to be extensively carried into practice, a more just and chaste morality than Socrates, or Cicero, or Cato, or any of the sages of antiquity? Surely not; precepts of so pure and benign a character, introduced among the bigotted and prejudiced Jews, actuated by martial rage against their Roman oppressors, and which won many of both, previously actuated by the most opposing passions, into mutual harmony, and universal benevolence, and heavenly mindedness, must have originated from heaven. HOMO.

REVIEW.

On celebrating the Anniversary of our Saviour's instituting the Lord's Supper. By Henry Hawkes, B.A., F.L.S. London; Chapman.

MR HAWKES had long felt desirous of celebrating the Lord's Supper, not only at the usual times of its observance by the religious society of which he is the pastor, but also on the anniversary of the evening of its original institution. Friend after friend came to entertain a similar desire; and at length, on the Thursday evening immediately preceding the day commonly termed in England Good Friday, 1843, the desire was carried into execution; "some sat down that had never joined us at the Lord's Table before, and an interest was called forth in the divine associations clustering about the memorial that probably none of the most constant of our communicants had ever felt before." Two brother ministers assisted at the service, and the service is published, in connection with a letter to a friend, embodying these details. The subject is worthy consideration. We should hail greater practical attention to this delightful Christian ordinance on the part of our congregations, as a bright augury of increased Christian devotedness, a more

earnest adoption and exemplification of the spirit of our Lord.

Unitarianism persecuted, because men know not what they do; a Sermon at Newington Green Chapel, London, by Thomas Cromwell, M. A. London; Chapman.

A Sermon on occasion of the Second Reading of the Dissenters' Chapels Bill in the House of Commons, preached at Knutsford, Cheshire, by Henry Green, A. M. London; Chapman. Liverpool; Willmer & Smith. Manchester; Forrest.

Calumny repelled and the Argument inverted; two Discourses, at Stockport, on the passing of the Dissenters' Chapels Bill, by William Smith. Stockport; King. London; Chapman. Manchester; Forrest.

These discourses mark well and accurately the different stages of that rabid and virulent opposition to what the highest legal functionary of the United Kingdom pronounced to be only "*a scanty measure of justice*," which was called forth from self-styled evangelical Dissenters and Churchmen, by the introduction and passage through the Legislature of the Dissenters' Chapels Bill; and the calm reliance on truth and right, the Christian spirit of forbearance, the assured conviction of the peaceful triumph of sound principle and religious freedom, and the joyous gratulation on anticipation proving certainty, which marked the assailed, calumniated, and wronged Unitarians. Mr Cromwell's discourse was delivered in consequence of the gross misrepresentations of the Unitarian tenets put forth at the Parochial School Rooms, Islington, the Rev. D. Wilson, the vicar in the chair, when the inhabitants were convened to oppose the bill. It formed the introduction to a course of lectures, explanatory and defensive of the Unitarian faith. The text is Luke, xxiii. 34, "Father, forgive them, for they know not what they do;" and the discourse could not fail of doing good.

Mr Green, full of pious thankfulness on learning the noble majority on the second reading of the bill in the House of Commons; confident in the might of justice and truth, felt no misgivings respecting the ultimate result, allowed neither doubt nor suspicion to damp his thankfulness, but at once gave vent to the joyous emotions of his heart in most appropriate thoughts and words, founded on

Luke, i. 74, 75, "That He would grant unto us, that we being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life."

Mr Smith, on "the day set apart for a special thanksgiving to Almighty God for the passing of the Dissenters' Chapels Bill," celebrates the triumph of truth and justice from the words, Acts, ix. 31, "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied." In a course of clear historical statement, Mr Smith proves the baselessness of the calumnious charge reiterated against Unitarians of having usurped property to which they had no valid claim; and demonstrates, in principle and in fact, the steadfast adhesion on the part of the Unitarian denomination to the cardinal principles of Protestantism, as well as to that hallowed foundation on which Christian freedom is based, exhorting his hearers to continue firmly to act in accordance with it, as expressed in the text of the second sermon,—"We ought to obey God rather than man."

An Inquiry into the Evidences of the Resurrection of Jesus Christ. London; Chapman. Birmingham; Allen and Son; Belchor and Son; and J. Guest.

The Christian Unitarian Congregation and Schools assembling in the chapel New Hall Hill, Birmingham, are striking and cheering proofs of the beneficial results which may be achieved by Christian union; persevering labours for human well-being, prompted and animated by enlightened minds and devoted hearts, guided by Christian principle, and inspired by hope in human progress. The founders of the New Hall Hill Society did not despise the day of small things: in faith and charity they began their humble work, trusting in the blessing of the God and Father of all. They have not been disappointed; they have not failed of the reward which, sooner or later, follows on virtuous exertion. The rooms in which they commenced their labours in Cambridge Street, soon became too limited in their space; the Christian munificence of friends and wellwishers cheered them onward, and, combined with their own liberal gifts, enabled them to rear the handsome and commodious edifice in which their worship and schools are now conducted. With Christian earnestness and zeal have they continued in the way of well-doing, building up each other in their most holy faith, imparting the bless-

ings of Christian instruction and education to persons of every age who sought and seek the benefit of their services.

Among their other and various means of diffusing religious truth, may be ranked the discourse on "The Evidences of the Resurrection of Jesus Christ," delivered by "a Member of the Society," first in Cambridge Street, in 1838, and afterwards in New Hall Hill chapel in 1844. Founded on 1 Corinthians, xv. 21, 22, the author arranges the queries of his sermon under three heads: "1st, What is death? 2d, Did Christ die, as is recorded? and was his death the public death of a malefactor? and, 3d, If we establish these points of my second proposition, was he raised from the dead? and, if so, was he raised in incorruptible life, to be with God in glory?" The answers to these inquiries are given with considerable originality and power, and embody thoughts and statements well meriting the careful consideration of every serious and practical disciple of Jesus. Those who willingly encounter some occasional obscurity of style for the sake of the truth which may be found under its shadow, will discover in this sermon many things to value highly. Those who, like the author, "when a very young man," may be doubtful of the validity of the evidences of Revealed Religion, may be led by these pages, and other statements of the Christian Evidences, to which the perusal of his "Inquiry" may prompt them, to rest, as he does now, from faithful examination, in rejoicing assurance of the truth and value of the blessed consolations of the Gospel of Christ.

Human Nature. London, Chapman.

The people of Scotland have too long been familiar with a work bearing a similar title to that we have just written; a work carrying its pestiferous theology into every cottage of this land, darkening with gloom its inmates, whenever and wherever they mistake its teachings for truth; leading man to look on the face of his brother with aversion rather than affection; turning the eye of the mother from her child, almost horror stricken at the loathsome thing she has brought into the world; picturing that world as a lazar-house, and covering the future with a funeral pall; making eternity resound with yells and shrieks of agony, or with infernal hallelujahs over the miseries of the damned. Of "Human Nature, in its fourfold state," as delineated by the "Reverend and learned T. Boston," who has not heard? And who, retaining human feelings, has not shuddered at its impious descriptions of that nature which bears the "image

and superscription" of the Almighty. This book has for long long years constituted the spiritual food of the Scottish nation; seeking the bread of life, they have received instead this stone of bigotry and uncharitableness.

The "Human Nature" we have now to notice, is of a totally opposite character to that of Boston. If the one gives degrading and depressing views of man, the other indulges in visions no less baseless. It is affirmed, for example, page 72, "The nature of the soul is progressive, and it must, of necessity, through its successive, gradual, but SURE unfoldings and developement, have given utterance to those truths and revelations of the nature of the soul which we now possess under the name of Christianity, so soon as any other mind had reached that state of delopement and advance in psychical progression which Jesus exhibited. For these revelations lie infolded and concealed under the successive coverings of the same expanded spirit, as beauty lies imprisoned within the leaves of the rosebud; and both require but time and growth for their full manifestation." Then, why have they not been manifested during the six thousand years of human history, save in the person and character and teachings of "the Christ" of God! Exclamations were heard in ancient as in modern times, of lo here is Christ! and lo there! but with all the means and appliances which ancient or modern knowledge has presented for "the successive, gradual, but SURE unfolding, and developement" of human nature, never, but in the life, spirit, and teachings of the Way, the Truth, and the Life, has there been witnessed a perfect "manifestation" of the pure, the true, the beautiful, the good, the holy. Even with all the motives to the manifestation of the kingdom of God within the soul, so abundantly supplied by the example and instructions of Christ Jesus, no disciple of the Son of God, however labouring to consecrate body and soul to the service of truth and virtue, has ever approached in moral purity and loveliness "the Holy One and the just." Man may deify human nature, and indulge the vain imagining, that, through the agency of natural causes only, perfectibility might be attained; but the experience of the past and the present alike refutes the fancy.

This work is not for the masses; its style, and phraseology, and modes of thought, will prevent its being popular. We regret the increase of works which delight in an unknown tongue. If, indeed, as has been affirmed by a celebrated diplomatist, the use of language be to *conceal the thoughts*, many publications of the present day exhibit excellent specimens of its power in this particular. The

title-page of this work states it to be, " A philosophical exposition of the Divine institution of reward and punishment, which obtains in the physical, intellectual, and moral constitution of man." The work also contains an introductory essay, expository of the author's views, and a series of ethical observations, written during perusal of Mr Martineau's sermons on the Christian life. To one of these observations we have already referred The author holds the view he propounds in high estimation, conceiving that " were the questions of necessity, free agency, and intuition investigated through its medium, as likewise capital punishment, the mode of developement of the passions, and hence the causes and means of prevention of many moral evils now prevalent in our social system,—I am convinced that new and original views would be generated, affording a solution of these perplexing problems."

In exposition of his principle, the author states, that " the very smallest degree or developement, the very slightest increase of the capabilities, or faculties constituting Being, must necessarily be the thing most worthy our highest aspirations, and the greatest conceivable reward that could be bestowed for just action, or obedience to the divine laws, as imprinted in our nature." In like manner, " the very slightest cessation or developement of progression, the smallest possible decrease of those capabilities or faculties constituting Being, must necessarily be the thing demanding our most serious and earnest deprecation, and the greatest conceivable punishment, or hell, that Deity could inflict, or the soul of man endure, for unjust action, or disobedience to the divine laws, as imprinted in our nature." But " Being" itself the author has nowhere clearly defined, nor does the quotation from Emerson, that " Being is the vast affirmative, excluding negation, self-balanced, and swallowing up all relations, parts and times within itself. Nature, truth, virtue, are the influx from thence. Vice is the absence or departure of the same,"—at all render the subject or the term more significant and plain.

So far, however, as we can penetrate the mysticism and the metaphysics, the author appears to aim at the exaltation of the intellectual and moral nature of man, and to deem the spirit of love the true alchemist of humanity. But, surely, all this, and much more than this, is plainly written down in the pure, and perfect, and divinely inspired, and divinely attested morality of Christ, and emblazoned in living characters of glory in the spotless example

of the Son of God. "Lord, to whom else should we go, thou hast the words of eternal life."

A Treatise on Grammatical Punctuation, by John Wilson. Manchester; John Wilson.

This "Treatise on Grammatical Punctuation" is "designed for letter-writers, authors, printers, and correctors of the press, and for the use of academies and schools." It is an amplification, the results of experience, of a smaller work, published by the same author, eighteen years ago. Many, perhaps, may be disposed, at first sight, to question the necessity and utility of such a publication, after the multifarious directions given by grammarians, or enunciated in works expressly devoted to this subject. Let the sceptical bestow on Mr Wilson's pages careful perusal, and they will be satisfied that its merits are great and varied, and that information of a most useful and important character is happily brought together, and presented in a condensed form to the reader of this little volume.

"Punctuation," as defined by Mr Wilson, "is the art of dividing a written or printed composition into sentences and parts of sentences, by the use of points, for the purpose of combining such words as are united in construction, and of separating those which are distinct." The importance of an accurate knowledge of this art, and of practical, faithful observance of its rules, is essential "to the efficacy of written language," as well as to render the expressions employed in written language "a genuine transcript of the emotions and sentiments" intended to be conveyed to the hearts and minds of the reader. Disregarded or misemployed, a totally different meaning from that designed may be attached to the words which are used, and errors of great magnitude may thus find circulation and proof through carelessness or ignorance. Welcome, therefore, should be every attempt to enforce on the public mind the value of this art, and Mr Wilson's work will contribute efficiently to this purpose.

The Nineteenth Report of the British and Foreign Unitarian Association, 1844.

Frequently have the claims of this valuable institution been advocated in our magazine. Its importance to the upholding and dissemination of cardinal principles of Christian truth, freedom, and righteousness, do not, in our minds, admit of question by any who hold those principles in

practical veneration. Duty to God and man equally call for its support. If benevolence be the characteristic law of New Testament morality, no individual can really feel the blessedness of Christian truth, and be indifferent to its reception by other minds. No one who is practically conscious of the moral dignity and heavenly destination of man, and who knows, from actual converse with his kind, the fearful evils of which ignorance of every description, but more especially ignorance of true religion, is the prolific parent, can fail of putting forth effort for its removal. Then why has not the British and Foreign Unitarian Association met with more adequate assistance ?

When "the Unitarian Society for the promotion of Christian Knowledge, by the distribution of books," and, in after years, "the Unitarian Fund," were founded, they were the only institutions of the kind existing in Great Britain, and, consequently, attracted to their support all who acknowledged their importance, and could contribute the requisite subscriptions. But the formation of these institutions originated others in almost every district of the kingdom ; and these, necessarily exciting greater local interest, drew to themselves the support which, in other circumstances, probably would have flowed towards the parent societies. Instead of two institutions claiming assistance, twenty claimants sprung up, book and tract societies, and missionary associations. In the same spirit, Fellowship Funds were projected, rendering each congregation, to some extent, a missionary society. Encroachments on the civil rights of Unitarians led to the formation of the Civil Right Fund ; requiring separate subscription and support, as well as directing attention to a different purpose. When the three London institutions were merged in the British and Foreign Unitarian Association, the subscriptions formerly paid to each severally were not continued and thrown into its single treasury. The foreign objects engrafted on the plan of the "Unitarian Fund," through various causes, were suffered to excite greater interest than operations on the ignorance, and bigotry, and error which beset our doors ; this preference gave offence to many, and their co-operation was withdrawn. The diffusion of information regarding the melancholy condition, ignorance, wretchedness, physical and moral, prevalent among the humbler classes, induced plans for the alleviation and removal of these dreadful wrongs ; in prosecution of those plans, the funds were alienated, as some thought, from the main purposes for which they were given : and although those plans might in themselves be right, separate societies, it was considered,

should have been instituted for their furtherance. This difference of opinion relaxed the efforts, and the subsequent adoption of Domestic Mission societies diminished the means of the Association. The lack of popular plans for calling public attention to the principles of Christian Unitarianism ; the absence of all Unitarian missionary labours directly emanating from the Association ; the increase of the irrational feeling of distrust in and repugnance to missionary labours, because results anticipated did not immediately appear ; the want of impelling motive to subscribe, because present excitement was not forthcoming, and sowing the seed of divine truth in the spirit of faith, and waiting, with patience and careful tending, its germination, were wanting also ; the high rate of subscription required, in order to constitute membership ; the expensive machinery, by many deemed unnecessary for the conduct of so comparatively limited an institution,—all these causes have exercised their separate and combined influence in crippling the means, and obstructing the efficiency of the British and Foreign Unitarian Association.

Some of these sources of distrust and weakness have been removed, and those which remain may be remedied. The Association must throw itself on the people, must popularize all its plans and modes of action. Appeals must be made continuously, in all parts of the kingdom, by an authorized agent or general secretary, explaining the objects of the association, and soliciting co-operation in its plans of usefulness. Tracts more adapted to the masses of the people must be added to the catalogue of the valuable works already existing, addressed to, and designed probably by their authors, for higher conditions of mental cultivation ; and these tracts, printed by thousands, must be issued at prices almost nominal. Lectures in explanation and defence of the faith, hope, and charity of the Gospel, must be delivered in every place in which lecture-rooms or audiences can be obtained. Subscriptions to the Association should be fixed at half-a-crown and upwards annually, and by every available means the brethren should be stirred up to individual and combined exertion. The missionary spirit should be cultivated by all, and missionary labourers should itinerate village, and town, and county, and kingdom, preaching the unsearchable riches of Christ, dispelling prejudice, exposing misrepresentation, removing error, disseminating truth, enforcing godliness.

Notwithstanding these and kindred efforts, indifferentists might unfortunately here and there be found ; prophesies of disappointment and failure would still per-

chance be uttered ; some would stand aloof ; actuated by one motive or other, dread of the bugbear sectarianism, as if sectarianism had not been an agency for highest good, as well as the perversion of its true spirit, a means of occasional evil ; indolence, which fears to excite opposition lest it may be called to work ; and love of ease, fashion, quiet, indulgence of its own opinions, regardless of the world's improvement or ignorance, weal or woe. But doubtless hundreds, thousands, would in all sincerity obey the call of duty, were it only clearly sounded in their ears ; and thousands more are anxiously waiting for instruction in pure, and holy, and lifegiving truth, that they may with joy embrace and welcome its blessed tidings of freedom, peace, salvation.

Despite of past shortcomings and failures, we indulge the confident persuasion that the great mass of our denomination only require clearly to see the right, instantly and resolutely to perform it. The Unitarian Churches now happily have rest from the threats and dangers of open and avowed persecution. Let them employ this deliverance from impending evil in thankofferings to the God of mercy ; by the adoption of enlightened and energetic measures to disabuse the public mind of its bondage to theological error ; and in making their fellow-countrymen free with the liberty, and sanctified by the truth in Christ Jesus.

The nineteenth report shows a considerable amount of good effected even by the limited resources at the disposal of the Committee. The pecuniary grants have been judicious, embracing nineteen cases in various parts of the United Kingdom, besides that to the interesting and promising society at Montreal ; and donations of books to twelve individuals and societies for distribution. The income for the year 1843, including balance from 1842 of £94 : 13 : 2, was £1140 : 4 : 9 ; the expenditure £875 : 3 : 9, leaving a balance in hand of £265 : 1 : 0. There probably would have been no balance in favour of the Association to report, had the applications deserving assistance been complied with ; till the Dissenters Chapels Act became the law of the land, chapels built previously to 1813, and needing help for repairs could not safely be aided. Now, however, " there will be free vent for funds which will be freely given." The treasury of the Association will need all the gifts that can be cast into it ; and all, we hope, will show their appreciation of the merits of the Association, by assisting the labours of its indefatigable Committee and officers.

Walter Bernard; a Wesleyan Methodist's inquiries as to the object of the Sufferings of Christ. 2d Edition. London; Chapman. Bristol; Evans. Manchester; Forrest. Liverpool; Willmer & Smith. Tavistock; J. L. Commins.

We have long wished for a series of publications presenting the essential principles of the Christian faith as held by Unitarians, in pleasing narrative or biographical form. We are persuaded such publications would render good service to truth and righteousness. Often would they find readers, who by no means could be induced to study, at first, elaborate works addressed only to the understanding. Man is a compound being, and must be reached and influenced through his affections as well as by his judgment. Unitarian writers, partly, perhaps, from the position in which they have usually been placed, have paid too little attention to this fact. They have acted as if supposing man to be only an intellectual being; they have apparently forgotten that his moral powers also need careful cultivation, and that they constitute, after all, the most important elements of human character. We are glad to perceive that this truth is becoming more and more recognized. To its recognition we are indebted for "The Recollections of Jotham Anderson," by the late deservedly honoured Henry Ware; and to the two interesting and instructive volumes, published under his superintendence, entitled, "Scenes and Characters illustrating Christian truth," of which "The Sceptic," by Mrs Follen, is pre-eminently worthy of notice. We know that her work led many to serious thought and ultimate conviction of the divinity of the religion of Christ, who previously could not be induced to read on the subject.

"Walter Bernard" is a work of this class, and an excellent work it is. A Methodist Sunday-school teacher, shocked by witnessing the harsh conduct of a mother to her boy, has suggested to his mind the conduct of the Deity to his children, as depicted in the sermons of Wesleyan preachers. He struggles with the suggestion, as if of Satan, but human affections prove more powerful than his theology. He turns from Benson and other Methodist writers, to the discourses, character, example, and spirit of Christ. Increasing light is the consequence. He sees that humanity and Providence are not opposites, that benevolence is the actuating principle of the divine government, as well as the law of life and happiness to the creature.

Persecuted by his associates, Bernard draws more closely to the Saviour. Terrified by being nicknamed a Socinian, yet has the terror not power to stay his inquiries after religious truth. His former religious prejudices prompt him with shuddering anxiety to ask, "Can any good thing come out of Nazareth?" but he does not stifle the scruples of conscience by the question; he goes to see and judge for himself. The impressive sermon of the Unitarian preacher, the hymn-book, the prayer, show him at once the falsity of the current accusation. He introduces himself to the minister, holds conversations on the great subjects at issue, goes over in detail the Scriptures having reference to the sufferings of Christ, is convinced by patient and faithful examination that vicarious sacrifice is not a doctrine of Christianity, arrives at full persuasion and assurance of the essential, infinite mercy of the Father of mercies, preaches this faith in God and Jesus to his fellow-villagers, casts in his lot with "the sect every where spoken against," and adorns his profession by a blameless and godly life.

This brief and imperfect sketch will give some idea of this work to our readers. The execution is admirable. Most important instruction is conveyed in simple and intelligible phrase. Nearly two hundred passages of Scripture receive their rational explanation. "Walter Bernard" cannot but do good. We thank the author for this contribution. We are glad that a second edition of his work has already been called forth. He must look back on his connection with Tavistock with unfeigned satisfaction. Short though it was, it was filled by zealous exertion, and fraught with successful results. Many Wesleyan Methodists joined the Unitarian congregation, under the faithful and devoted ministry of Mr Solly; and we trust and pray that he may find his removal and connection with the congregation of Shepton Mallet conducive to his lasting comfort and happiness.

MISCELLANIES.

Died at Glasgow, June 26, aged sixty-three, Mr James Hedderwick.—"Mr Hedderwick was born in Edinburgh on the 29th of March 1782. He removed, when very young, with his parents to Glasgow, and after an ordinary education, was placed for a short time in the employment of Messrs Brash and Reid, booksellers. He afterwards served an apprenticeship to the printing business; on the expiry of which he returned to his native city, where he

was for some time engaged in the King's printing-office. In 1807 he commenced business as a master printer in Glasgow; and we believe it will be acknowledged by his professional brethren, that during the thirty-seven years which have since elapsed, he contributed, in no inconsiderable degree, to the advancement of the typographical art in the West of Scotland. Previous to the improvements effected by Earl Stanhope and others on the printing-press, any approach to fine printing was unattainable except by the nicest workmanship, and it is not, therefore, too much to say that he was eminently successful at a time when the art was, generally speaking, in a very backward state. Among the works which issued from his office, and which were regarded at the time as specimens of clear and excellent letter-press, we may enumerate the Greek and English Lexicon of the late Rev. Greville Ewing; a volume (understood to be by the present Principal of our University, then minister of Drymen) on the Agriculture of Dumbartonshire; a series of pamphlets by the late Rev. Dr Fleming of Neilston; Essay on the Inspiration of the Scriptures by the late Rev. Dr Dick, &c. &c.; and in later years, Dr Chalmers's Astronomical Discourses; Dr Cleland's Annals of Glasgow and Enumeration Tables; Mr Ewing's History of the Merchants' House; The Attic Stories, a fortnightly periodical; Motherwell's Poems; Mr Strang's Germany in 1831; Dr Channing's Works, &c. &c.; but it was in job and fancy printing—a department rendered increasingly important by the rapid growth of our trade and commerce—that his taste was chiefly displayed. We may mention, also, in proof of the estimation in which his profesional abilities were held, that Mr Hedderwick was selected by several eminent type-founders as the printer of their Specimen-books. In 1822, he emigrated with his family to the United States, but all returned in a few months, from dislike both of the climate and the country generally. He shortly afterwards printed, for distribution amongst his friends, a short and well-written account of his tour. In early life, he wrote and published various pamphlets, chiefly of a controversial character, and in several minor effusions gave evidence of some poetical talent. A hymn which he wrote on the illness of one of his family, afterwards found its way into a respectable English collection. His style of writing was severely accurate, and manifested a thorough knowledge of the structure of the English tongue; but the constant demands of business interfered with the prosecution of his literary tastes. In 1811, he assisted in the typographical arrangements of the *Glasgow Chronicle*, at the re-

quest of the projectors of that journal. At a later period, he was employed to print the *Argus* during the first year of its existence. With the *Citizen* he was still more closely connected ; and we believe it may be said, in reference to all these journals, that they were, at the period of their starting, in advance of most of their predecessors as regards beauty of typography. In 1839, when the monopoly so long enjoyed by her Majesty's printers in Edinburgh was, in some degree broken down, Mr Hedderwick received the appointment of Queen's printer for Glasgow. The last few years of his life were spent in the enjoyment of comparative leisure, rendered necessary by declining health, and which was finally interrupted by a painful and lingering illness, in which he was sustained by the hope and resignation of the Christian. While he will be deeply lamented by his family and immediate friends, he will be long remembered, we are assured, by many (some of them now respectable master printers), who trace a portion at least of their success in life to the training and instruction received in his service."

During the half of his lifetime, we were acquainted with Mr Hedderwick. For sixteen years our intercourse was constant, and ripened into a friendship as firm as lasting. We shall ever retain its pleasing remembrance. Enjoying opportunities of intimate knowledge of his character and mercantile transactions, we bear a willing and grateful testimony to his scrupulous fidelity and accuracy. From 1826, when this magazine commenced, till the removal of its editor to Edinburgh in 1841, it was printed by Mr Hedderwick. In all that time, not one circumstance occurred to throw a passing shadow over their connection. Punctual in his attendance on the services of the house of prayer, entering with earnestness into the interests of the Christian denomination which he had joined, from thoughtful and scriptural inquiry ; strong and affectionate in parental feelings, training his children to industrious and virtuous habits, happy in seeing their happiness ; prospering through daily labour, and frugality, and honourable persevering enterprize, Mr Hedderwick gave proof that he had not in vain studied the Christian law, but that it was the prevailing desire of his heart to make it the rule of his daily life and conversation. The estimation in which he was held might, in some measure, be judged of by the attendance on his funeral of many of the most influential of his fellow-townsmen of every varying shade of political and religious faith. The services were conducted by Mr Watson, pastor of one of the Baptist churches, his relation and friend, the Rev. James Forrest of Greenock, and Mr Harris.

THE

CHRISTIAN PIONEER.

No. 220. DECEMBER 1844. VOL. XVIII.

SLAVERY IN AMERICA.

IN the January number of the Christian Pioneer, p. 18–27 for the present year, we inserted the Address of the Unitarian Ministers of Great Britain and Ireland to their American brethren, on the subject of the Slavery existing in their country. The signatures to the Address were also appended, with a few introductory remarks on the important subject to which it related. The following Reply and Letter have lately been received :—

LETTER FROM THE AMERICAN COMMITTEE TO THE REV. DR HUTTON.

Boston, Sept. 30th 1844.

REV. AND DEAR SIR,—The accompanying letter, engrossed on parchment—a reply to the communication addressed by some of the Unitarian clergy of Great Britain and Ireland to their brethren in the United States, upon the subject of Slavery—was prepared by a committee appointed at a meeting of Unitarian clergy, held at the Berry Street Vestry, in this city, April 1844, and was reported and adopted at an adjourned meeting, held at the same place, on the — of the same month. [The days of the month have not been supplied, but are unimportant.]

The subscribers, neither of whom was present when the vote adopting the letter was passed, were at the same meeting appointed a committee to procure signatures to the reply, and despatch an engrossed copy to England.

We attended to the first part of the duty assigned us immediately. A printed copy of the reply was sent to every clergyman of our denomination in the United States, with the request, that he would return his signature to it, if so disposed.

In the mean time, before all the circulars had been returned, the annual meeting of the American Unitarian Association occurred. At this meeting there was discussion upon the subject of slavery, and a series of resolutions passed expressing the general opinion and position of our denomination in relation to it. These resolutions seemed to the committee, and to many of the brethren with whom they conferred, to cover the whole ground, so far as our denomination is concerned, and to render a reply to the communication, signed by yourself and others, unnecessary. At least, the resolutions seemed so far a reply to our brethren in England, and a declaration to the whole world of our views in relation to this subject, that the committee thought it advisable to postpone sending the engrossed copy, and thus give the amplest time to those who had doubted or delayed to send in their signatures. This will explain to you the delay which the committee have permitted to occur.

The Reply is herewith sent, and as your position is central, the committee have taken the liberty to direct it to your care, requesting you to communicate it to those to whom it is addressed in such way as you may deem best.

With sentiments of Christian sympathy and regard,
We are your friends and brethren in the faith,

SAML. K. LOTHROP
JAMES W. THOMSON
C. STETSON
} Committee.

Rev. Joseph Hutton, LL.D.
London.

"To the Unitarian Ministers of Great Britain and Ireland, who signed an address to 'their Minsterial Brethren of the Unitarian Churches in the United States of North America,' dated Dec. 1. 1843.

"REVEREND AND DEAR BRETHREN,—We have received your letter relating to slavery, a subject of deep and fearful interest to us all. In our political relations, it is threatening to upheave the very foundations of our government, while it draws its dark line through the land, and painfully divides the members of a great, and, otherwise, united people, on a point touching the dearest interests of man. In its moral and religious bearings, we cannot look upon it without feeling sick at heart. It is a curse pressing every year more heavily upon society; and as we believe in the righteous retributions of heaven, so we verily be-

lieve that, unless we do all that we can to purge it away, it must bring upon us the sorest calamities that, in the providence of God, can fall upon a nation. So far, there is no difference of feeling or opinion among us. We all believe that there is something for us to do. But what shall we do? How shall we act? Slavery, though it belongs only to a portion of our country, is so woven into our political organization, and, in its more extended influences and relations has such bearings, that the question is one not only of solemn interest, but of great difficulty, requiring of us the most earnest and devout thought. And as we must answer to a higher tribunal than that of man, so must we be faithful, each to his own convictions.

"As it respects any direct political action for the abolition of slavery, except in the district of Columbia and in the territories not yet admitted as independent states, it may not be known to you that the citizens of the free states have no more right to interfere than the citizens of Great Britain. As a political body each separate state has the entire control of this matter within itself; and is exceedingly jealous of any interference from without.

"In addition, therefore, to what we can do for a correct public sentiment in the free States, our only appeal is to the consciences and hearts of our brethren whose misfortune it has been to inherit, whose guilt it will be, if, without strong and earnest struggles, they consent to uphold an institution which, from the dreadful wrong it inflicts on master and slave, must be unblessed of God and a curse to man.

"We ask for ourselves and we ask for them the counsel and sympathy of all Christian men, and we trust that the wise and holy efforts of all will second our efforts and our prayers, that slavery may no longer stain our national character, and threaten the ruin of our republic. Our faith is strong; and while we see cause for penitence and sorrowful forebodings, we have also a bright assurance that if we are true, He who maketh the wrath of men to praise Him, will, in his own good time, point out to us a way of deliverance.

"With sincere regard, your brethren in the faith and hopes of the gospel of Christ."

Oliver C. Everett—Northfield, Mass.
Thomas P. Dogget—South Bridgewater, Mass.
John Pierpont—Boston, Mass.
Joseph C. Smith—Groton, Mass.
Joseph Richardson—Hingham, Mass.

Cazneau Palfrey—Barnstable, Mass.
A. M. Bridge—Standish, Maine.
James Kendall—Plymouth, Mass.
M. I. Motte—Greenfield, Mass.
William Morse—Marlborough, Mass.
A. D. Wheeler—Topsham, Maine.
James Kay—Northumberland, Penn.
Caleb Stetson—Medford, Mass.
George Leonard—Marshfield, Mass.
Abiel A. Livermore—Keene, N. H.
Benjamin Huntoon—Canton, Mass.
J. K. Wait—Gloucester, Mass.
Martin W. Willis—Walpole, N. H.
Ralph Sanger—Dover, Mass.
Lyman Maynard—Needham, Mass.
Jacob Caldwell—Hampton Falls, N. H.
Charles F. Brooks—Newport, R. I.
Samuel Clarke—Uxbridge, Mass.
William A. Whitwell—Wilton, N. H.
George G. Ingersoll—Burlington, Vt.
Levi W. Leonard—Dublin, N. H.
Herman Snow—Ashby, Mass.
Washington Gilbert—Harvard, Mass.
Curtis Cutler—Peterborough, N. H.
Frederic Augustus Whitney—Brighton, Mass.
Charles F. Barnard—Boston, Mass.
Samuel Osgood, of Westminster Church, Providence, R. I.
Horatio Wood—Tyngsborough, Mass.
H. Emmons—Vernon, N. Y.
M. Harding.
James D. Green—Cambridge, Mass.
Edmond H. Sears—Lancaster, Mass.
John H. Heywood—Louisville, Ky.
Artemas B. Muzzey—Cambridgeport, Mass.
Eliphalet P. Crafts—Sandwich, Mass.
Charles Babbidge.
Amos Smith.
Henry Lambert—East Cambridge, Mass.
Edgar Buckingham—Trenton, N. Y.
Richard Pike—Dorchester, Mass.
William Newell—Cambridge, Mass.
Joseph Allen—Northborough, Mass.
John F. W. Ware—Fall River, Mass.
Joseph Angier—Milton, Mass.
Claudius Bradford—Hubbardston, Mass.
Sylvester Judd, jun.—Augusta, Maine.

Morrill Allen—Pembroke, Mass.
Frederick T. Gray—Boston, Mass.
Samuel Barrett—Boston, Mass.
Chandler Robbins—Boston, Mass.
Ephraim Abbott—Westford, Mass.
George W. Woodward—Bedford, Mass.
Abiel Abbott—Peterborough, N. H.
Rufus Ellis—Northampton, Mass.
John M. Merrick—Walpole, Mass.
W. O. Moseley—South Satuate, Mass.
Samuel Pettes—Sharon, Mass.
Abraham Gushee—Dighton, Mass.
Andrew Bigelow—Danvers, Mass.
Edward Turner—Boylston, Mass.
J. T. G. Nichols—Saco, Maine.
James Blodgett—Deerfield, Mass.
Samuel Willard—Deerfield, Mass.
Convers Francis—Cambridge, Mass.
Crawford Nightingale—Athol, Mass.
Frederick A. Farley—Brooklyn, N. Y.
Charles H. Brigham—Taunton, Mass.
William L. Stearns—Rowe, Mass.
Edward B. Hall—Providence, R. I.
W. H. Knapp—Nantucket, Mass.
John Lewis Russell—Hingham, Mass.
Charles C. Sewall—Medfield, Mass,
John Pierpont jun.—Lynn, Mass.
William Ware—West Cambridge, Mass.
Charles Robinson—Medfield, Mass.
Seth Chandler—Shirley, Mass.
Linus H. Shaw—Mendon, Mass.
Henry W. Bellows—New York.
Augustus H. Conant—Geneva, Cane County, Mass.
Richard C. Stone—Sherburn, Mass.
Samuel May—Leicester.
William Silsbee.
John Bartlett—Marblehead, Mass.
William P. Tilden—Norton, Mass.
Nathaniel S. Folsom—Haverhill, Mass.
James L. Stone—Mansfield, Mass.
Jason Whitman—Portland, Maine.
Rufus P. Stebbins—Leominster, Mass.
William H. Kinsley—Stow, Mass.
John T. Sargent—Boston, Mass.
George W. Hosmer—Buffalo, N. Y.
Samuel J. May—Lexington, Mass.

Samuel B. Cruft—Lexington, Mass.
John Parkman—Dover, N. H.
E. B. Wilson—Grafton, Mass.
Barzillai Frost—Concord, Mass.
Nathaniel Gage—Petersham, Mass.
Charles Wellington—Templeton, Mass.
Norwood Daman—Templeton, Mass.
Preserved Smith—Warwick, Mass.
Stephen A. Barnard—Southborough, Mass.
George M. Rice—Chelsea, Mass.
Augustus C. L. Arnold—Nashua, N. H.
Joseph Osgood—Cohasset, Mass.
Augustus R. Pope—Kingston, Mass.
S. Alden—Brookfield, Mass.
Andrew P. Peabody—Portsmouth, N. H.
Warren Burton—Salem, Mass.
James Flint—Salem, Mass.
James W. Thompson—Salem, Mass.
J. H. Morison—New Bedford, Mass.
John Weiss—Watertown, Mass.
Charles Briggs—Roxbury, Mass.
Nathaniel Hall—Dorchester, Mass.
William Frothingham—Belfast, Maine.
E. G. Holland—Meadville, Pa.
Frederic Huidekoper—Meadville, Pa.
James H. Perkins—Cincinati, Ohio.
Alpheus Harding—New Salem, Mass.
Oliver Stearns—Hingham, Mass.
T. F. Rodgers—Bernardston, Mass.
George Moore—Quincy, Illinois.
Edward Stone—Lunenburg, Mass.
F. D. Huntington—Boston, Mass.
J. I. T. Coolidge—Boston, Mass.

May 15, 1844.

ON THE HISTORICAL EVIDENCES OF CHRISTIANITY.

To the Editor of the Christian Pioneer.

Sir,—Mr Taylor has declined answering my questions. I do not mean to trouble your readers with any "last words," on my part, about the personal question of misrepresentation or misunderstanding which has arisen between us. He is welcome to any supposed

advantage which his position may seem to give him, by the manner in which he has closed our correspondence.

But the general question of "historical evidence" possesses an interest, I hope, with your readers which will induce *them* to listen to the following remarks:—

I presume that Mr Taylor would have found himself constrained to answer my first question in the affirmative, viz. that the passage quoted from Tacitus was genuine, and a good authority so far as it went. I will fortify the grounds of this presumption, by quoting the remarks of an acute and learned writer to the point—of one who will not be suspected of any undue partiality for miracles—Gibbon, the historian. He says,—"The most sceptical criticism is obliged to respect the truth of this extraordinary fact (narrated by Tacitus), the integrity of the passage quoted from him. The fact is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted on the Christians, a sect of men who had embraced a new and criminal superstition. The integrity of the passage may be proved by the consent of the most ancient manuscripts; by the inimitable character of the style of Tacitus; by his reputation, which guarded his text from the interpolation of pious frauds; and by the purport of his narration," &c.

It must require something more positive than a mere general scepticism about the value of historical testimony, to overturn our confidence in this and similar instances of special evidence. It was for this cause that I wished a special statement of any objection which could be urged against the testimonies that I might quote. I began with Tacitus, and would have followed it up by the correspondence between Pliny and the Emperor Trajan, which is equally respectable with the testimony of Tacitus. These were both heathen authors. After them, I would have adduced one or two Christian authors, who were perfectly competent witnesses to matters of fact, although it were admitted that, in matters of theory, their opinions might be somewhat quaint, and their disposition credulous, so that modern

Christians would not be bound to them indiscriminately. I hold that a sufficiently credible evidence for the genuineness and integrity of our Gospel histories may be made out from three or four of the earliest writers, including Tacitus and Pliny, without wading through the mass of ecclesiastical writers of the early centuries—an investigation which would be as inconvenient to me as it would be to Mr Taylor. The argument, in this way, could be comprised within limits suitable to us, and which it might not be inconvenient for you to admit into the pages of your magazine.

The result, I trust, would prove to the candid inquirer, that the historical evidence was sufficiently respectable in its kind and place. But we have no idea of resting the evidence of Christianity solely on this historical foundation, detached from the evidence of its internal excellence, and of prophecy accompanying it. We are entitled to take all these cumulatively in our conclusions, while we examine their merits separately.

Now, what is the amount of evidence from Tacitus and Pliny? It is this; I. That Christianity made its first appearance in the reign of Tiberius Cæsar, and took its name from Christus, a Jew, who suffered death at Jerusalem, under Pontius Pilate, about the 33d year of our era; but who, it was alleged by his disciples, had been raised again from the dead, and taken up to heaven.

II. The disciples of Christianity were persecuted for refusing to worship the gods of the heathen. Other crimes were vaguely ascribed to them; but upon regular investigation before the Roman magistrates, nothing could be proven against them. Yet, so anxious were the magistrates to stifle the testimony of the Christians against the reigning idolatry and superstitions of the age, that they coaxed, as well as threatened the accused, if by any means they could be induced to yield the most trifling compliance with the idolatrous and superstitious customs of the heathen; but all in vain: so that the magistrates were puzzled what to make of the Christians, further than this, that they appeared an obstinate sect who deserved punishment, in their opinion,

for refusing to comply with the religious rites of the rest of mankind. And as these rites were interwoven with a great many of the civil and social institutions of the Romans, there never was wanting pretences for accusing the Christians, when their heathen neighbours took it into their heads to do so.

III. Notwithstanding these persecutions, the Christians increased so rapidly and extensively in the empire, by the latter part of the first century, as to give occasion for the complaint that the temples and altars of the polytheists were in a great degree abandoned (Pliny). This view of the condition of Christianity, which can be made out by the unimpeachable testimony of the heathen historians, is confirmed and illustrated by the testimony of the contemporary Christian historians, who, in addition to these external facts, give us, as we might expect, farther particulars of the internal condition and history of the church. In particular, we learn from these authors (Justin, &c.) that the Christians had certain books which contained a history of the origin and doctrine of their religion, which books (the Gospels) these writers were in the habit of quoting copiously, in the very words which we now find in the Gospels we possess. These books are quoted, not as recent publications, but as having been in their possession, and forming their guides from the beginning—at least, from a period so near the beginning, that there must have been living witnesses at the time, who could vouch for the correctness of the history, or disprove it, if erroneous.

Thus, there is a clear, and not a long nor circuitous, chain of connexion between the origin of Christianity and the accounts of it which we possess.

I would have concluded, that we possess the original accounts of Christianity in their genuineness and integrity.

Mr Taylor has assigned his reasons for declining this discussion. I have explained on what plan I would have done it. That part of the matter is before your readers, and they will form their own judgment, without any thing more urged by me. But if you find

room for this in your ensuing number, and if I am not worse in health, I should like to send you the entire letters between Pliny and Trajan, with some extracts from the Apology of Justin Martyr, and afterwards to sketch out the argument which may be founded on their evidence, without entering deeper into historical disquisitions. There are some grounds for the complaint that the historical evidence of Christianity is frequently presented in such a voluminous, complicated, and, we may add, sometimes questionable form, that common people cannot judge of it. If I could do any thing to simplify and illustrate the subject, that is my aim.

WILLIAM BURNS.

SALTCOATS, *Nov.* 11. 1844.

REVIEW.

The Works of William E. Channing, D. D. Vol. VI. *Glasgow; James Hedderwick & Son. Edinburgh; Oliver & Boyd. London; Simpkin, Marshall, & Co.* Pp. 453.

THIS volume completes the perfect and beautiful edition of Dr Channing's works, begun with the concurrence, and approbation, and revision of their author. Neither its projector nor author lived to witness the fulfilment of the plan of publication. In looking at this volume, we are forcibly reminded that in the midst of life we are in death. It presents a fitting and honourable memorial of the character and distinctive memories of the departed.

The volume contains Emancipation; Discourse on the Life and Character of the Rev. Joseph Tuckerman, D. D.; The Present Age; The Duty of the Free States, parts I. and II.; Address on the Emancipation of the Slaves in the West India Islands; and the Church; with Introductory Remarks, written by Dr Channing for the Boston edition of his works in April 1841. These "Introductory Remarks" appear for the first time in this country, and contain much valuable matter. The volume possesses characteristic interest and excellence. We should have preferred placing the Lennox address at its close rather

than in the place it occupies, as the latest known production of its author; but this is of comparatively slight consequence.

We congratulate our friends on the completion of this beautiful edition. The correctness and taste with which it has been executed are highly pleasing. The public are under lasting obligations to the printers of this edition. They were mainly instrumental, through their previous editions, in spreading abroad a knowledge of the beauty, moral loveliness, truth, and spirituality of Dr Channing's works; and this edition will be an enduring proof of their accuracy, taste, and enterprize, their appreciation of Christian excellence, and their desire to disseminate the purity, truth, and morality of the untarnished, unfettered Gospel.

Eternal Salvation not dependent on correctness of belief, by William Gaskell, M.A. London; Unitarian Association, 31 St Swithin's Lane; J. Chapman.

This sermon was preached at the nineteenth anniversary of the British and Foreign Unitarian Association, held in Essex Street Chapel, London, May 29. 1844. This admirable exposition of the great principle enunciated, produced a marked impression on its delivery, an impression which will be deepened by its perusal. It should be extensively circulated, printed in a cheaper form, and scattered over the land. It would rouse many to serious thought; it would free them from melancholy forebodings and harassing fears, and displace the spirit of bigotry by that of Christian love. The discourse is founded on 2d Corinth. iii. 17,—"That belief in *some particular system of doctrines* is a necessary condition of eternal salvation," Mr Gaskell endeavours to show, is an idea opposed "to the nature of the Christian records," "the laws which govern the human mind," "the nature of the effects which have resulted from the mission of Christianity into the world." It is an idea which cramps the intellect, generates "false notions in regard to Christian excellence," "leads to arrogance and exclusiveness, and poisons the sweet charities of life in that which should be their purest source." So abhorrent is the idea to every generous and benevolent feeling, as well as to the instructions and spirit of Christ, "that a compassionate God can have laid myriads of his creatures under the sentence of perdition, simply because His providence had so cast their lot that it was impossible for them to gain a knowledge of the truth," that Mr Gaskell questions the

possibility of any men, "in their inmost souls," believing the monstrosity. Yet, with the facts of the existence of the Westminster Confession of Faith, and the Articles of the Church of England, and the Creed of Rome, there is no alternative but to credit the possibility of this horrid belief, in the "inmost souls" of thousands, who have subscribed, and who uphold these documents, or else to maintain that the preachers and members of the churches of which these creeds are the symbols, are hypocrites and knaves. Is not this belief the main reliance and spring of action by which subscriptions to missions to the heathen are gathered? It is not the education, civilization, and subsequent Christian enlightenment of idolatrous millions which is commonly insisted on, but the plucking of souls from perdition, the saving of brands from the burning, which, in lieu or in failure of these efforts of missionary enterprize, infallibly await the Hindoo, and the African, the South Sea Islander, or the dweller amidst polar snows. If there be no such belief in men's "inmost souls," why agitate the subject? It is its prevalence which justifies the preacher in its selection, on this occasion, and which renders his powerful Christian remonstrance so well-timed and appropriate.

Correctly and truly is it said by Mr Gaskell,—"It seems to me utterly vain to expect that there can be any thing like a fair comparison of opinion, a calm and dispassionate weighing of reasons, while one of the parties believes that his peculiar views make him a favourite of heaven, and every time he looks the other in the face, sees branded on his brow, 'a child of hell.' Protestant principles may be professed, but the sting of Popery will remain. In words, 'infallibility' may be disclaimed, but, in reality, it will be assumed. No matter how long, and patiently, and earnestly we may have sought for the truth—no matter how humbly and reverently we may have sat and listened at the Master's feet—no matter how ardently our souls may have yearned to be filled with his spirit, and conformed to his likeness, we shall have our fellow-disciples, instead of calmly reasoning with us on the ground of equality, angrily mounting into the judgment-seat to denounce us as no Christians, and ever ready to treat us as a kind of outcasts from the religious world, to whom no sympathy is to be shown, and with whom no terms are to be kept."

MISCELLANIES.

Scottish Christian Unitarian Association, and Settlement of Rev. John Boucher at Glasgow.—The Rev. John Boucher of Moneyrea, County Down, having completed his preparatory studies for the Christian ministry, at the Belfast Royal Institution, and received his testimonials as a licentiate of the Bangor Presbytery, had preached for some months at Stockport, during the illness of the Rev. W. Smith, supplying also occasionally the pulpits of other ministers in England. Invited as a candidate by the Glasgow congregation, after a residence of many weeks in that city, Mr Boucher received a unanimous call to become their pastor.

The invitation being accepted, it was considered advisable to have special religious services on his settlement, and the Commitee of the Scottish Christian Unitarian Association having previously resolved to hold its anniversary in Glasgow, leaving it to the friends there to fix the most suitable time for its celebration, the meetings were appointed for Sunday and Monday, November 10 and 11.

Sunday was excessively wet, most unfavourable in every respect to the attendance of friends or strangers from city or country. These obstacles were overcome by the interest excited, and friends were present from Patna, Greenock, Paisley, Renfrew, Dumbarton, Bonhill, Falkirk, Tillicoultry, Edinburgh, &c. The audience in the morning was upwards of 300. The Rev. George Harris conducted the introductory services, with special reference in Scripture selections and prayer, to the important and solemn occasions of assembling. The sermon was preached by the Rev. W. H. Doherty, of Comber, county Down; it was founded on Micah, vi. 6–8, and was an admirable exposition of the true service of Almighty God; its contradistinction from ceremonial and sacrificial worship; its intelligibility, truthfulness, and practical character; and made a deep impression on the hearers.

In the afternoon, more than 600 people assembled. Mr Doherty read the Scriptures, and prayed, and Mr Harris preached, from Acts xxiv. 14–16. The object of the discourse was to show the true meaning of *Heresy*, or *Sect;* in its primary and genuine signification, to vindicate it as essential to the dissemination of truth and right—the evils that had accrued from it being violations of the principle, not necessary adjuncts to it, whilst the blessings that had flowed from union in the prosecution of religious and

moral purposes were to be ascribed to its rational and benevolent operation and power. Having pointed out the great principles of the Heresy, or Sect, in which the apostle gloried, and shown their identification with those maintained by Christian Unitarians, Mr Harris thus proceeded ;—

" It was a conviction of the truth and divinity of these principles, and their paramount moral importance, that induced a few individuals of this city, half a century ago, to unite together in their vindication and dissemination, and in their self application to the government of their thoughts and actions. The love of Christ constrained them to separate from other churches, and after the way which *they* called heresy, thus to worship the God of their fathers. Had not that love worked powerfully in their hearts, they might have contented themselves, as numbers then did, as too many do still, with the secret and isolated enjoyment of their own thoughts, and avoiding toil, and obloquy, and sacrifice, have left the world to wander as it listed, in the mazes of error and superstition. Exercising themselves ' to have always a conscience void of offence toward God and toward men," they could not act so dishonourably and falsely. The ' righteousness, peace, and joy in the Holy Spirit,' to which they had themselves attained, they, in the yearnings of Christian benevolence, were anxious that others should participate. They knew and believed that Scripture, ' no one liveth to himself ;' they remembered the golden rule, ' as ye would that men should do to you, do ye even so to them likewise.' The charter of Christian privilege they had not studied vainly ; ' freely ye have received, freely give.' In the spirit of these moral principles and truths they acted ; and in the same spirit others gathered round the banner of Christian truth, freedom, and charity, which they unfurled.

" To advance the self-same principles with greater certainty and power, and influence, were these walls reared, and that mainly through the generous contributions of distant brethren in the South, who, valuing the unsearchable riches of Christ's holy Gospel, were desirous that these should supplant the beggarly elements of a vindictive and secularized theology.

" Well do I recollect the morning of the opening of this House of Prayer, the first in Scotland, consecrated to the sole worship of the One and only God, even the Father, in the name and discipleship of Christ Jesus. The occasion, and the time,* of our present meeting, call up to vivid re-

* The chapel at Glasgow was opened by the Rev. James Yates,

membrance, as if of yesterday, the impressive and affecting services of that hour. From the same passage of Holy Writ from which I have been addressing you, our faithful and devoted friend, the then pastor of this society, delineated the same great and cardinal truths which I have this day reiterated and enforced on your attention. Many were the holy hopes of improvement, and harmony, consolation, and happiness, and successful effort, indulged in that hour's service, by the little, but faithful flock, who, in obedience to the solemn convictions of truth and duty, on that day gathered around this altar of the Lord. There be few, I fear, present now who met together then. In the two and thirty years, which this week completes, a generation has been swept to the silent tomb. Pregnant with change has been the intervening period. Health, and sickness, sorrow, and joy, blessing, and bereavement, have probably been the portion of every family, of every individual I am now addressing. To some, I am glad to know, blessings have been graciously multiplied, and the parental bosom has rejoiced in the increase of family, or in looking on their children, remembering their Creator in the days of their youth, and presenting the bright promise of maturity of goodness. Others have been called to mourn over blighted hopes, and the breaking up of hallowed domestic ties, bereavements, which, for a season, caused the sufferers to refuse even to be comforted. Yes, in almost every family circle 'instead of the fathers, are the children.'

> Many souls their race have run,
> Never more to meet us here.
> Finished here, probation's day,
> They have done with all below;
> We a little longer stay,
> But how little, none can know.

"Yet, blessed be God, no disciple of Jesus is ever called to sorrow as without hope. The Captain of our salvation was made perfect through suffering, and the tribulations by which we may have been, or may still be afflicted, are doubtless designed for wise and merciful purposes; to test our fidelity to principle, to prove our consistency of character, to purify our souls, to lead us in the performance of duty, however arduous and self-sacrificing, to unswerving trustfulness in our Father's love, to unwavering belief,

M. A. on Sunday, November 15. 1812. One hundred and thirty-three persons were present at the morning worship. The sermon on the "Grounds of Unitarian Dissent," was published. Two editions were sold.

that the issues cannot but be wise, and good, and glorious. The hope which sustained, even in the death-struggle, the friends we honoured, which prompted them to cast their care on God, that hope, unfading, undying, is ours also, to stimulate us to untiring imitation of their virtues, that we may be one with their spirit of devotedness, and piety, as they were one, we trust, with their Master and Leader Jesus the Son of God, as Jesus is one with the Infinite and all-holy Father.

"With feelings of veneration, trustfulness, love, hope, we this day renew the great work of Christian reformation, begun here by our predecessors. In the prosecution of this work, we wlll know nothing but Jesus Christ, and him crucified. He is our Master, our sole Master in matters of religion, in things pertaining to salvation, the kingdom of God. The Infinite One, whom Jesus has revealed to our souls is our Father, and all we are brethren, coheirs with Christ Jesus of an everlasting inheritance, bound to unceasing obedience to his commandments through the power of that resurrection by which life and immortality have been brought to light."

After closing his discourse, with exhortations to firmness, union, consistency, fervour in the maintenance and practical application of the principles of Christian truth and goodness, Mr Harris delivered a charge to Minister and People, illustrative of their respective obligations, their several privileges, and opportunities of Christian usefulness; and concluded the lengthened service by imploring the Divine blessing.

In the evening, Mr Boucher introduced the worship, and Mr Doherty again preached from the words—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6. Mr Doherty beautifully and powerfully illustrated the excellency of the knowledge of Christ; proving from the past history of man, the moral necessity of Divine revelation, and clearly showing that its glory, loveliness, and truth, centred in Jesus the Christ of God. He was listened to with profound attention and delight by an auditory about as numerous as that of the afternoon. The services throughout the day were productive of most pleasurable feelings; all were in unison, and all spoke of hope, consolation, truth, virtue, peace, and heaven. The sympathies of the audience were manifestly at one with those of the preachers; thoughtful, chastened joy was on every countenance

at this truly Christian revival,—and expectation was brightened for the future. May the good wishes that day expressed for mutual and increasing respect, attachment, and harmony, the silent and public prayers uplifted to the Father of mercies through Christ Jesus, be fully realized.

Monday afternoon, November 11., a Social Meeting of the members and friends of the Congregation and Association was held in the Chapel. Two hundred and thirty persons, male and female, sat down to tea. The arrangements were excellent. On the motion of Mr Harris, Mr Boucher was appointed chairman. He called on the Rev. T. Bradshaw of Dollar, who had come from Edinburgh to attend the meeting, having preached the preceding day in St Mark's Chapel, to offer up a prayer. After tea a hymn of thanksgiving was sung. Mr Boucher then addressed the assembly on his entrance on the duties of the ministry, detailed the principles he had adopted as a disciple of Christ, from the study of the Bible; principles which he should labour to uphold and disseminate; depicted the hopes by which he was animated in the prosecution of his duties, and the co-operation and assistance on which he relied in their fulfilment. The difficulties and encouragements which lay before him were also described, with faith and trust triumphant over obstacles; and the aid of the people and the Divine blessing were invoked for the accomplishment of the objects of the connection which had been formed. Mr Harris after a few observations in eulogy of the address which had been delivered,—an address which had met as it deserved, with the warm response of the meeting, gave out the following hymn.

Spirit of Truth! descend and rest
In love within thy servant's heart;
So may his life, divinely blest,
Thy sacred influence impart.

O may his tongue, by thee inspired,
"The Way, the Truth, the Life," proclaim;
Till with the Saviour's spirit fired,
Each heart shall humbly own his name.

Guide, guard, direct, encircle all—
Pastor and People, Teacher, Taught;
So may our souls from error's thrall
Redeemed, be with thy Spirit fraught.

Thus may we ever upward tend,
From sin by Truth and Love made free;
And all our earthly service end,
Fountain of Truth, Great God, in thee!

Mr Harris, as Secretary of the Association, read the following Report:—"With mingled feelings of pleasure and regret, the Committee of the Scottish Christian Unitarian Association present their Report; with pleasure in the opportunity which this Anniversary affords, of again addressing the members and friends of an Institution, which has in past time been instrumental of extensive good; whose objects are in themselves most important, and worthy of increased and persevering support;—with regret, that those objects, through a variety of concurrent circumstances, have not obtained the attention which they merit, from those whose co-operation is essential to their furtherance; and that consequently there is little of interest to communicate to the meeting.

"The place in which the Association this year assembles, and the accompanying services at the present anniversary, call for an expression on the part of the Committee of sympathy with, and gratulation to their Christian friends and brethren, to whose relative position those services more immediately relate. To that expression the Committee gladly give utterance. The union of a Congregation with their Minister, and the recognition of that union by appropriate religious exercises, are well calculated to excite deep and serious thoughtfulness and feeling, on the solemn and mutual responsibilities involved in that interesting relation. May the one now formed be productive of lasting improvement, increasing harmony, anticipated usefulness, the dissemination of the faith, hope, and charity of the Gospel, the confirmation of minds and hearts in the love and obedience of the truth as it is in Jesus.

"The Committee have continued in office longer than they were warranted by their election in 1842, in consequence of no General Meeting of the Society having been held last year. They feel bound to state, that this omission was the result of circumstances over which they had no controul. Failing in their application to several friends to aid the Association by their presence and sevices; and the Secretary having accepted an invitation, in anticipated conjunction with Dr Montgomery, to preach at Glasgow in October, it was expected that the Annual Meeting would be convened at the same period and place. Other arrangements were subsequently made, but of which the Committee were uninformed, till too late, to admit of the necessary applications and preparation, and the General Meeting was thus unavoidably postponed. It is to be hoped there may, on no account, be any recurrence of such

postponement, affecting, as it necessarily must, and as this mos tinjuriously has done, the prosperity and usefulness of the Institution.

" To all who participated in the pleasure and instruction of the last meeting of the Association, the unlooked for death of an honoured individual who contributed so largely on that occasion to the enjoyment and improvement of the auditors, must have proved a source of heartfelt sorrow. The devotedness of the Rev. Henry Acton to the great principles of Christian truth and righteousness he so powerfully advocated and enforced, not alone at that anniversary, but throughout his ministry, rendered his removal a serious loss to the Christian denomination to which he belonged, whilst the suddenness of that removal in the prime and maturity of ministerial usefulness, reads an impressive lesson on the instability and insecurity of human existence, presents a solemn admonition to all to put forth their utmost efforts in behalf of the right, the true, and the good, while it is yet day, and life, and strength, the means and opportunities of benefiting their fellow-creatures, and honouring their Maker, are mercifully preserved.

" The decease of another honoured and gifted champion of human nature and its rights, duties, and destiny, of the divinity of Christianity, and of the boundless love and the sole adoration of the Supreme and Infinite Father, did not occur so unexpectedly. Previous and long continued illness had in some measure prepared the public mind for the event, though its occurrence nevertheless came as a shock on the sensibilities of thousands, whose understandings had expanded through the influence of his persuasive writings, whose affections he had purified through his delineations of the moral loveliness of the Saviour of the world, and the boundless grace of the Parent-Power by whom he was sent and sanctified for the redemption of mankind. The Committee would have done violence to their feelings, to their sense of right, had they not assembled, and passed the following resolution :—

" ' That the Committee of the Scottish Christian Unitarian Association embrace this opportunity of expressing their heartfelt admiration of the talents, character, and labours of the Rev. Dr Channing ; their gratitude to the Father of mercies for having raised up so faithful a witness to the great principles on which are based the improvement, freedom, virtue, and happiness of mankind ; their deep regret at the intelligence of his lamented death ; their high appreciation of the steadfastness of purpose, the singleness of aim, the pure, moral, and Christian devotedness which characterized

his efforts ; whilst gladly tracing in his labours as a minister of the Gospel, his fervent and powerful advocacy of the purity and divinity of its teachings, his Christian and philanthropic zeal to instruct the ignorant, lift up the fallen, and break every yoke—the holy and beneficent efficacy of the hallowed and benignant principles of the Paternity of God, and the brotherhood and immortality of man, which prompted his labours of love—they would regard his departure from the world as a powerful call on all who hold these principles as identified with the teachings of Jesus, to renewed and more earnest and persevering efforts for their dissemination and enthronement in every human heart, in order that peace, and freedom, truth and charity, piety and goodness, may adorn, dignify, and bless every child of the Universal Father.'

" The books and tracts on hand, August 8. 1842, were 2383. There have been added to the stock 100 copies Proceedings of Association 1842, and 100 copies Catalogue for 1843 ; 6 copies of Wilson's admirable, laborious, and useful compilation of ' Concessions of Trinitarians ;' 66 copies various works for subscribers ; and 1000 copies Dr Channing's Moral Argument against Calvinism, and 1000 copies of Dr Channing's Reply to Popular Objections against the Principles of Christian Unitarianism—total 4655. The Committee embrace this opportunity of reminding the members of the Association, and the Unitarian community generally, that possessing stereotype plates of those admirable productions of Dr Channing, together with his sermon delivered at Baltimore on the doctrines of the Unitarian faith, they can supply individuals and societies with copies of the ' Moral Argument' for 5s. a hundred ; ' Reply to Popular Objections' at the same rate, and the sermon on the ordination of the Rev. Jared Sparks at 15s. a hundred.

" The distribution of books and tracts has been as follows : 100 copies of the Catalogue among subscribers and friends ; St Mark's Chapel, Edinburgh, Tract Lending Library 180 ; and at the door 150 ; Falkirk, for chapel library, 25, and at the close of lecture in the Assembly Rooms 200 ; Glasgow congregation 460 ; Orkney 62 ; Queensferry 24 ; Borrowstonness 36 ; Aberdeen 250 ; claimed by subscribers in 1843, 268 ; in the present year 78 ; by Secretary to various individuals 192 ; and sold 750 ; total 2775, which deducted from 4655, leaves in hand 1880.

" The difficulties and discouragements referred to in the Report of the preceding Committee, affecting the district of which Tillicoultry was the leading station, continuing

to increase, and to be aided by other sources of impediment, the conviction was reluctantly admitted, that the attempt to establish an avowed Unitarian congregation in that locality must for the time be relinquished. It was with pain that this conclusion was adopted, and in no disparagement of the labours of the Rev. T. Bradshaw, to whose earnestness of purpose willing testimony was borne. The Committee contributed to the necessary arrangements, indulging the hope which subsequent events have changed to certainty, that the seed of Christian truth which had been sown, had not all fallen on stony places, or by the wayside, but finding congenial soil wherein to germinate, would, after many days spring up, and ripen to abundant harvest.

"Several attempts have been made to procure rooms for occasional preaching in the vicinity of Edinburgh, but hitherto fruitlessly; and the only missionary labour in which the Secretary has engaged has been in Falkirk.

"In reply to the circular announcing the present meeting, and requesting suggestions as to the dissemination of the Unitarian faith, the following communications have been received:—

[Fyfe.—Satisfaction on the settlement of a minister at Glasgow; desirableness of occasional lectures in towns and villages; prospect of their being listened to with increased attention. Dunfermline.—Happiness that friends in Glasgow are getting another pastor to labour among them. A few persons assemble every Sunday in a private house for reading and conversation. People not so averse to the perusal of Unitarian works, or conversing on its principles as they once were; lectures would be well attended, and do good. Saltcoats.—'From William Burns to Christian Unitarian Meeting at Glasgow. My Christian Friends,—Permit me to congratulate you by letter, since the state of my health will not permit me to be personally present, on one of the occasions of your meeting at this time, namely, the settlement of a minister among you, who, I presume, from the unanimity of your call, will truly and fully be a representative of the views which you hold of Christianity. I was afraid that recent occurrences might have divided you, and seriously injured your interests as a Christian society; but it will probably, under Divine Providence, have a contrary effect.

"It will tend to convince your Christian brethren of other denominations, that in the practical views of Christianity, there is less difference of opinions, and of character, among its disciples, than would appear upon viewing it in

its theoretical aspects. A prejudice prevailed against Unitarians that they were only Deists in disguise. Your conduct has shown the contrary. It ought to satisfy every candid mind, that your profession of Christianity is sincere.

"I have seen this effect in certain cases already, and as there is upon the whole a growing spirit of liberality and toleration in the country, I trust that similar impressions may be made where I have not the opportunity of witnessing it. Perhaps there may have been persons among professed Unitarians, who calculated on this liberal spirit of the age, in expecting that it might be extended to a religious communion even between Deists and Christians. But while we disclaim all persecution, direct or indirect, against sincere Deists in matters relating to the civil and social intercourse of life, yet Christianity is a distinct religion, and definable. Religious communion consists of the expression and exercise of sentiments, opinions, and customs, which parties *agree* in thinking will promote their religion. But they must first agree upon what *are* the objects of their religion, before they can agree about the modes of promoting it. Religious communion, therefore, being a thing thus limited, as a matter of fact, it must be limited by a professed boundary, corresponding to the condition of the facts.

"Doubtless it is desirable to combine, as far as possible, 'Intellectual Freedom with Religious Union' and toleration. This is a specious profession, and addressed to the spirit of the age, but I trust Unitarian Christians can meet it in a reasonable way.

"There is one way of doing it, which I would recommend to their consideration.

"Certain distinguished and able writers among that section of Christians who assume the title of 'Evangelical,' seem of late to be convinced, that a distinction may, and ought to be made, between the facts and practical views of theology, as contrasted with the theories by which it has been attempted to explain these facts. I refer at present, and more particularly, to Archbishop Whately's Essays.

"For instance, he argues, that 'we know nothing of what God is, *absolutely*. It is only his *relations* to us that we are instructed and interested in.' Now the latter are the facts of the subject. Attempts to shew what the Deity is, abstractly and absolutely, in Himself, constitute certain theories. The Archbishop does not bring out his doctrine to this extent, nor does he mean it, but it manifestly involves it. For instance, it belongs to the facts of the case to say, that Christ possessed a plenary inspiration, such as

no other prophet or philosopher ever did; that he was sanctified, morally, as no other man ever was; and that he is invested with the administration of the moral government of the world, particularly in the matter of its final judgment. All these things are facts; but *how* Jesus of Nazareth was qualified for these exalted functions is a matter of *theory*, which, perhaps, it was never intended to be revealed as a requisite article of faith for us to know in this world.

"Here the Unitarian can have no difficulty in following out such a doctrine to its conclusions in perfect conformity, and with advantage, as he may think, to his theory.

"But if other professed Christians are contented to meet *him* in communion upon the *facts*, he need not insist upon *them* giving up their theories, since they are satisfied with them, and think them edifying to themselves.

"Here *would* be 'Religious Union with Intellectual Freedom.' I do not mean that the above is a complete formula of all that might be required as the basis of union. I have specified these particulars, only as as an example and illustration of the principle which could be applied to many other points. Neither am I sanguine in the expectation that other denominations would be very ready to meet Unitarians on this ground; but it is something to get on the right road to an object; and if there is truth in the maxim, that 'truth will prevail' at last, every forward step is an approximation to it. W. Burns.'

[Patna.—Happy to hear that Glasgow people have got a new friend to reside among them as minister. Injury inflicted on the Christian Unitarian cause in Scotland by the late occurrences; may be retrieved when persons come to know the real principles of their faith in Christ. The preaching of the Rev. Mr Morrison of Kilmarnock, in the West of Scotland, that the purpose of God is the universal salvation of man, paving the way for the reception of the plain Gospel, faithfully preached in its simplicity and power. Paisley.—Numbers and attendance steady, and harmony and love prevail. Enjoyed several delightful visits from Rev. J. Forrest, and Glasgow brethren, whose services were highly appreciated, and their continuance universally desired. Increasing liberality of some of the churches in this locality, and a greater approximation to the views of Christian truth as held by Unitarians. Carluke and Lanark.—Glad to see that another effort is to be made to revive the good cause in Glasgow. Friends diminished through removals and other circumstances. Girvan.—The diffusion of education among the people essen-

tial to the dissemination of religious truth. More persons will now read, and would listen to lectures on the subject, Dollar.—Hope that the settlement at Glasgow will be productive of much and lasting good. Ready to join in missionary effort. Falkirk.—Pleasure to know that the Glasgow congregation has been unanimous in choice of a minister. Sorrow that the place of meeting has been relinquished; trust that this may prove only temporary; frequent missionary labours would effect great good. Haddingtonshire.—As no active measures have been taken during the last twelve months to spread the knowledge of our holy faith, it can hardly be expected that much progress should be made. Still a more liberal theology is gradually making way. Channing's works are to be found in many of the libraries of the farmers of East Lothian, and one or two individuals have signified their assent to the doctrines of primitive Christianity. A petition in favour of the Dissenters' Chapel Bill was signed by the Provost of Haddington, and several of the Magistrates and Town-Councillors; by the Chief Magistrate of North Berwick, and many of the farmers of the county. Could lectures in favour of Unitarianism be delivered in Haddington and neighbourhood, they would certainly be productive of great good. Bonhill.—Number of friends but few, though on the increase. Great need of something being done to arouse the attention of the people to the great principles of Christian Unitarianism. A few lectures would do much good; a hall can be got for their delivery. Dumbarton.—A good deal of religious excitement. Many hold a purer faith than that currently professed, but want moral courage to avow it, thinking that society is not ripe for such a change. Lectures in the Vale of Leven would have a good effect. Best wishes for Mr Boucher's happy settlement, and that it may tend to the prosperity of the Glasgow congregation. Tillicoultry.—Religious reformation presents a more promising aspect. The right of individual judgment, and the duty of free inquiry are more acknowledged. Rational and scriptural views of the government and character of God are more prevalent. This pleasing change is in great measure the result of the untiring labours of the Rev. Archibald Browning, pastor of an Independent Congregation, formerly of the Secession Church. Of late Mr Browning has delivered many able and instructive lectures on doctrinal subjects. Those of the Trinity, Original Sin, Substitution, and Imputed Righteousness, he has declared to be unreasonable and antiscriptural. The congregation to which he ministers now assemble in the chapel belong-

ing to the Unitarians, having rented it from the Trustees. The place is usually crowded. EDINBURGH.—The first congregational engagement with Mr Harris has just closed. In every thing that regards the permanent internal harmony and stability of the congregation, the position of the society has undoubtedly undergone a great and most beneficial change. Mr Harris's ministry began at a time when both our purposes and prospects were, to say the least, uncertain; when several causes had concurred to produce, and had produced, discord and dissatisfaction among us, when our remaining bonds of union were but wavering and feeble. With these and other difficulties Mr Harris has had to contend, and now that he has been three years among us, we find ourselves united by a common purpose, and still more strongly, we trust, by harmonious and kindly feeling. During this period many valuable accessions have been made to the society; whilst many serious losses by death and removal have to be deplored. In the year previous to Mr Harris's settlement, the number of sittings taken was 122. Nearly 100 sittings have since been relinquished, through the removal of seat-holders to London, Birmingham, Manchester, Huddersfield, Poole, Newcastle, Dublin, Glasgow, Aberdeen, North Berwick, Orkney, Boston U.S., New York, Canada, Sydney, New Zealand, as well as by numerous deaths, and other causes. Notwithstanding these diminutions, the present number of sittings taken amount to 214, and the prospect for the future is encouraging and hopeful. KILMARNOCK.—The public mind has been gradually opening to inquiry for several years. The public preaching of Unitarianism would now command attention. Channing's Evidences of Christianity have been in constant demand, and have had a very salutary effect on several unbelievers. They were thus led to inquire into the merits of Unitarian Christianity, and have become keen advocates for its principles. They are very desirous of hearing the doctrines publicly preached. Had the Ayrshire Railway been open on Sunday, many would have attended the Anniversary of the Association.

The respected minister of the Aberdeen congregation expressed his sympathy with the brethren at Glasgow on the settlement of their new pastor, and his regret that he could not personally attend the Anniversary; as did also the Rev. James Forrest of Greenock; but no communication has been received from Aberdeen congregation, Greenock, Hamilton, Stirling, Deanston, Dunblane, Dundee, Borrowstowness, Dumfries. The shortness of the notice may pro-

bably account for these omissions, but they are nevertheless to be regretted.]

"The Members of the Association cannot but observe the call which is made, from almost all the correspondents of the society for missionary labour. It is a call which demands serious and attentive consideration. The materials for compliance with the desire exist; they need only combination and plan. It will be for the future Committee, with the co-operation and agency of those who are able and willing to labour, to devise an organization by which this valuable instrumentality may be brought into steady and vigilant operation. Doctrines which the members of the Association deem most baleful have been propagated by similar means; visionary schemes have thus caught the popular ear; and who can question, that knows the present condition of society, that thousands are secretly yearning for truth, and would embrace it with eagerness and joy, were it only presented to their minds in its simplicity, purity, and power, who now, for want of adequate information, and plain, faithful, practical teaching, are wandering after every meteor light, and grasping at shadows, passing only to deceive.

"The Committee repeat the expression of their regret at the paucity of their Report. They would willingly have laboured had the power been committed to them. They trust more efficient and extensive service is in store for their successors. These are not times for idleness and inactivity. The world will not be reformed merely by good wishes; and the superstructure of Divine Truth will not supersede the wood, hay, and stubble of earthly corruptionists, unless hands and hearts, patience and perseverance, faith in God's blessing, and trust, and prayer for man's redemption, are combined for its erection."

Mr C. Dunlop of Paisley made some impressive remarks on the importance of the Association, the necessity and utility of missionary labour; dwelt on the trials and discouragements which had occurred, and the moral benefits of which they might be productive; urging on all, increased union, zeal, interchange of Christian service amongst individuals and societies; the unspeakable value of Christian principle, and the bounden duty to spread its blessings; and concluded by moving the following resolution. It was seconded by Mr Couper of Glasgow, and as well as all that followed, was unanimously adopted:—

"That this Meeting receive and adopt the Report; that whilst lamenting the causes which have lessened the ef-

ficiency of the Association in past years, they feel, if possible increasing attachment to the enlightened, benevolent, and Christian principles it was instituted to uphold aud disseminate ; and a more firm conviction, that, with these principles are indissolubly blended the improvement, virtue, freedom, consolation, and blessedness of mankind."

Mr Davidson of Glasgow addressed the meeting, on what he trusted would prove the happy and useful connection which had been formed between the congregation and Mr Boucher. They had a pledge for its utility and happiness in the unanimity of the call ; in the character of the individual, and the testimonies to his qualifications received from many honoured friends. He would have onerous duties to discharge, but he would be stimulated to their fulfilment by his own sense of right ; he would be supported by the cordial co-operation of the Society. The world was ripening for the reception of religious truth, the most valuable of all blessings, the surest foundation of human improvement, virtue, and happiness. Whilst the immediate congregation would claim his chief attention and regard, the wide field around would also call for, and amply repay missionary labour. Welcome was he to this post in the conflict between truth and error, charity and intolerance ; heartfelt the greeting which, on behalf of the Congregation was now tendered. The resolution moved by Mr Davidson was seconded by Mr J. A. Moffat of Edinburgh, who, on the part of the Association, gave welcome to Mr Boucher. He dwelt on the infinite importance of religious truth ; powerfully contrasted its life-giving principles with those of the popular theology ; insisted on the duty of spreading its knowledge. Generous were the contributions for political objects, more munificent should be the gifts cast into the treasury to disseminate the truths, essential, not alone to the happiness of this life, but to the preparation and blessedness of eternity. General was the call for purer and holier doctrines than were commonly inculcated ; that call the Christian Unitarian could best answer ; moral necessity was laid on all to do their utmost to preach the gospel. The resolution was put to the meeting by Mr Harris, and was received with the warmest manifestations of approval :—

" That this Meeting gladly welcome, on behalf of tbe Congregation, their respected friend the Rev. John Boucher to the ministerial office in this place ; they express their hope and expectation, that this connection may be productive of increasing mutual respect and attachment ; they assure him of their sympathy and co-operation in the prosecution of his arduous duties ; and as Members of the

Association, look to him as their faithful and persevering coadjutor, in spreading abroad the glad tidings of the glorious Gospel of the grace of God."

Mr Boucher's reply was characterised by earnestness of feeling, and honest Christian resolve.

The Rev. Thomas Bradshaw of Dollar, in a very excellent speech, in which he ably pointed out the objects and merits of the Dissenters' Chapels Bill, and dissected the varied opposition that had been arrayed against it, expressed congratulation on the successful issue of the struggle between justice and bigotry, and expatiated on the motives and means of increased Christian effort which this happy deliverance from impending perils gave to the disenthralled, and his persuasion that every opportunity of Christian usefulness would be gladly embraced by their brethren: expressing also his sympathy in the labours and hopes of Mr Boucher, and his desire to give all the aid in his power to the furtherance of Christian truth and righteousness, moved ;—

"That this Meeting desire to express their congratulations to their Christian brethren in England and Ireland on the Dissenters' Chapels Act becoming the law of the land ; their sympathy in their deliverance from the threatenings of bigotry and spoliation ; and their confident hope and persuasion, that increased energy and zeal in the dissemination of Christian truth will mark their thankfulness to the Supreme Disposer of events, for this enlargement of Civil and Religious freedom."

Mr J. B. Anderson of Glasgow seconded the resolution, and mentioned, among other interesting illustrations of increasing liberality and justice among the people, that about three thousand signatures were attached to the petition in favour of the bill from Glasgow ; and that among the names were those of several Members of the Town Council, Magistrates, the Lord Provost, and the Catholic Bishop, cheering auguries these of the coming triumphs of all that can ennoble and bless humanity.

The resolution was heartily responded to, and the choir sung in a very effective and pleasing manner, the anthem, "Great and marvellous are thy works, Lord God Almighty." The organ accompaniment was excellently played by a young friend, whose merit in the preformance of this and the other music of the evening is most praiseworthy.

Mr Harris recalled to the recollection of the meeting the high and sacred pleasure they had yesterday participated in listening to the admirable serviees of their esteemed friend and brother ; the obligations under which he had laid them by coming, at considerable personal incon-

venience, and at an inclement season, to their help and encouragement; their thankfulness for his labours of love; the interest he had excited in their minds for his welfare and happiness; the gratitude they cherished for the sympathy that had been expressed by honoured friends in Ireland for the stability and increasing prosperity of the Glasgow congregation; their rejoicing knowledge of the successful labours of their Irish friends; their hope and desire for growing union among those who hold "one Lord, one faith, one baptism, one God and Father of all;" and concluded with proposing,—

"That this meeting have great pleasure in presenting their warmest acknowledgements to the Rev. W. H. Doherty for his acceptance of the invitation to aid them on the present occasion, and for the very efficient and powerful manner in which, in his services of yesterday, he set forth the principles and moral obligations of the disciples of Christ; they assure him of their best wishes for his happiness and success as a minister of the everlasting Gospel; they beg him to convey to the Revs. Dr Montgomery, Fletcher Blakely, and J. Scott Porter, their thankfulness for the interest they have taken and expressed in the welfare of the Glasgow Congregation; and through these respected individuals, desire to express to their brethren generally, the satisfaction they feel in the position and prospects of the Christian Unitarians of Ireland, and their anxiety to knit more closely their common bonds of union, by the interchange of friendly services."

Mr Newton, of Glasgow, seconded the motion in some appropriate remarks, expressive of his high appreciation of Mr Doherty's services, and his wish for union with Ireland, in labours for the diffusion of Christian truth and godliness.

Loud and lengthened applause marked the sense the meeting entertained of the labours and friendship of the individual they honoured. Mr Doherty delighted the assembly by his remarks; made their hearts thrill by his statements of generous devotedness to the convictions of truth and duty; exhorted to zeal, energy, perseverance in well-doing; showed the importance, necessity, and obligation of missionary effort; urged to its faithful prosecution, in obedience to the calls that had been made from different portions of their country for expositions of Christian truth; pledged Irish help to Scottish endeavour, and every possible assistance to combined exertion in the advocacy of the untarnished Gospel; imploring success to every righte-

ous effort, and grace, mercy, and peace on all who would speed the uncorrupted truth of the living God.

Mr Hilliard, of Glasgow, moved briefly and effectively, and was seconded by Mr Leck, of Glasgow,—

"That this meeting cannot separate without recording their obligations to the British and Foreign Unitarian Association for the important and valuable assistance it has so frequently given to the Unitarian cause in Scotland; and more especially for its timely and generous co-operation with the efforts of the Glasgow Congregation to secure the services of an able and efficient minister."

Moved by Mr Wilkinson of Glasgow, and seconded by Mr M'Lean of Glasgow,—

"That the following persons be appointed to conduct the affairs of the Association during the ensuing year:—

Mr Brooke, Mr J. A. Moffat,
— Blyth, — Philip,
— Girle, — Ross,
— Hardie, — Shiels.
— G. Hope.

} Edinburgh.

Rev. George Harris, Secretary and Treasurer.

Mr Davidson, Mr Hilliard,
— Newton, Rev. John Boucher.

} Glasgow."

Mr Davidson said,—It would be an act of injustice to a respected friend, as well as of violence to their own feelings were they to close the meeting without recording their deep and lasting obligations, as members of the Glasgow Congregation, and of the Scottish Association, to Mr Harris. At all times he had been prompt with counsel and advice; frequently at their call he had travelled to Glasgow to give them aid and sympathy; he had been with them, cheering them on amidst tribulation; he was with them now rejoicing in their joy. As the Secretary of the Association, they, in common with the Unitarians of Scotland, were indebted largely to his thoughtful and indefatigable superintendence. Long might he live to spread the truth and enjoy its blessings! Amidst the acclamations of the meeting, Mr Couper seconded the vote of esteem and gratitude, which Mr Harris feelingly acknowledged.

The closing hymn of thanksgiving was then sung, "Christians, brethren, ere we part," and Mr Boucher pronounced the benediction.

Income.

1842,				
Aug. 8.	Balance in favour of Association,	£2	12	7
	Collection at St Mark's Chapel, Edinburgh,	7	11	3
	Profit from Association Tea party,	1	18	7
	Subscriptions, Edinburgh,	5	14	0
	... Hamilton	0	5	0
	... Fenton,	0	10	0
	... Carluke and Lanark,	0	10	0
	... Girvan,	0	5	0
	... Patna,	0	2	6
	... Dalry,	0	5	0
	... Greenock,	0	10	0
	... Dundee,	0	2	6
	... Fyfe,	1	0	0
	... Aberdeen,	1	10	0
	... Glasgow,	7	1	0
	Tracts sold,	2	7	5
		£32	4	10

Expenditure.

1842,				
Aug. 8.	Expenses of Anniversary	£16	19	6
	Missionary expenses,	7	4	0
	Printing and Advertising,	6	10	0
	Tillicoultry,	5	0	0
	Tracts purchased,	4	11	9
	Parcels, and postages,	0	17	8
		£41	2	11
	Income,	32	4	10
	Balance against the Association,	£8	18	1

Examined and found correct,

G. H. Girle.

R. Hardie.

Edinburgh, Nov. 8. 1844

Income.

1843–4.

Subscriptions,	Edinburgh,	£6	2	6
...	Glasgow,	3	7	6
...	Bonhill,	0	10	0
...	Dumbarton,	0	10	0
...	Aberdeen,	1	2	6
...	Fenton,	0	10	0
...	Paisley Collections,	1	1	11½
...	Hamilton,	0	5	0
...	Carluke and Lanark,	0	10	0
...	Girvan,	0	5	0
...	Greenock,	0	10	0
...	Fyfe,	1	0	0
...	Dundee,	0	2	6
Tracts sold,		1	7	6
		£17	4	5½
	Expenditure,	14	16	3
		£2	8	2½

Expenditure.

1843–4.

Balance against Association	£8	18	1
Printing and Advertising,	5	10	6
Postages, and parcels,	0	7	3
	£14	16	3
Balance in favour of Association,	£2	8	2½

Examined, and found correct,

G. H. Girle.

Edinburgh, Nov. 8. 1844. R. Hardie.

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